DHAMMAPADA

DHAMMAPADA

A PRACTICAL GUIDE
TO RIGHT LIVING

(TEXT AND TRANSLATION)

by

VENERABLE SRI
ĀCHARYA BUDDHARAKKHITA

BUDDHA VACANA TRUST
MAHA BODHI SOCIETY
BANGALORE - 560 009

Printed for free distribution by
The Corporate Body of the Buddha Educational Foundation
11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198 , Fax: 886-2-23913415
Email: overseas@budaedu.org
Website:http://www.budaedu.org
This book is strictly for free distribution, it is not for sale.

PREFACE

The DHAMMAPADA, an anthology of four hundred and twenty-three verses, compiled approximately six hundred years before Christ, belongs to the Khuddaka Nikāya ("Compact Collection") of the sacred Buddhist scripture, the Tipitaka. Handed down in the Pāli language, in which the Buddha spoke, the Tipitaka (lit., "Three Baskets") has preserved the original teachings of the Enlightened One.

The Buddha enunciated his Dhamma (Teachings) in two different forms. Though distinct, they ultimately converge in the unfolding of insight into the realities of existence and the Beyond. One approach was in philosophical terms, incisive and analytical. The other took the form of discourses in simple, direct language intelligible to the masses, and often precipitated by a specific question or incident. It is from this body of material that the Dhammapada was compiled. Each verse was prompted by a particular episode, accounts of which are preserved in the Dhammapada Aṭṭhakathā, one of the commentaries on the Pāli canon.

What the Gīta is to Hindus, the Bible to Christendom and the Koran to Islamic people,

the Dhammapada is to the Buddhist world. For the simple and unsophisticated, it is a sympathetic counsellor; for the intellectually overburdened its clear and direct teachings inspire humility and reflection; for the earnest seeker, it is a perennial source of inspiration. Insights that flashed into the heart of the Buddha have crystallized into these luminous verses of pure wisdom. As profound expressions of practical spirituality, each verse is a guideline to right living. The Buddha unambiguously pointed out that whoever earnestly practises the verses of the Dhammapada would taste the bliss of emancipation.

In preparing this volume I have had access to numerous editions and translations in various languages, including Sanskrit, Hindi, Bengali, Sinhalese, Burmese and Nepali. While consulting a number of English editions, it was observed that the renderings were often either too free and inaccurate or too pedantic. It was therefore felt that a new edition of the Dhammapada, avoiding these two extremes, would be beneficial to readers.

There are editions of the Dhammapada by noted scholars such as Max Muller and Dr. S. Radhakrishnan. However, the teachings of the Buddha inevitably suffer some

distortion when presented from a non-Buddhist frame of reference. Erroneous ideas have sometimes resulted from an unfortunate selection of words in translation, and footnotes have at times been judgmental. The present translation by a practising follower of the Buddha is a humble effort to transmit the spirit and content as well as the language and style of the original teachings.

Where a few of the verses are conundrums or contain analogies not immediately evident to the reader, the meanings are provided either in parenthesis or notes. For interpretation I have relied on the classic 5th century A. D. commentary by Bhadantācariya Buddhaghosa, the great Buddhist savant.

The Pāli literature is a veritable storehouse of knowledge. It includes not only the Buddhist scriptures but also commentarial literature and independent treatises containing rich material on the science of mind, medicine, the history and geography of ancient India and surrounding countries, literature, poetics, prosody, the prevalent technology and civics, sports, martial arts etc. Students of psychology, sociology, anthropology and cosmology will find the Pāli literature a mine of source-material for their disciplines. It is to be noted that much

of Asia, particularly Burma, Cambodia, Sri Lanka, Thailand and Vietnam, built distinctive civilizations inspired by the Pāli tradition.

I am grateful to Upasika Karunamma, an esteemed American pupil, for the most devoted service and help in going through the manuscript and suggesting improvements. Without her unreserved help, this edition would never have materialized.

In grateful memory of my teachers, parents and relatives, departed and living, I humbly make an offering of the Punya (spiritual merit) accruing from the effort of preparing this work. May they attain Nibbāna!

May all beings be happy!

Maha Bodhi Ashram
Bangalore, India
16th October, 1986

ĀCHARYA BUDDHARAKKHITA

INTRODUCTION

From ancient times to the present, the Dhammapada has been regarded as the most succinct expression of the Buddha's teaching. In the countries following Theravada Buddhism, it is a guidebook for everyday life. Even withdrawn contemplatives must possess a copy of the book. Yet the admiration of Dhammapada has not been confined to followers of Buddhism. Wherever it has become known its aphoristic wisdom and stirring message have won veneration of all.

The son of a king, the Buddha, was born in sixth century B.C. His name was Siddhattha and family name Gotama (Sanskrit: Siddhartha Gautama). Groomed to be heir to the throne, he encountered disturbing facts of suffering and lost all interest in the pleasures and privileges of rulership. One night, in his twenty-ninth year, he left home and became an ascetic, resolved to find the way to deliverance from suffering. For six years he experimented with different religious systems, subjected himself to severe austerities, but found that these practices did not bring him any closer to his goal. Finally, in his thirty-fifth year, sitting in deep meditation beneath the Bodhi tree at Gaya, he attained Supreme Enlightenment and become

the Buddha. Thereafter, for forty-five years, he travelled throughout India, proclaiming the truths he had discovered and founding an order of monks and nuns to carry on his message. At the age of eighty, after a long and fruitful life, he passed away peacefully in Kusinara, surrounded by a large number of disciples.

To his followers, the Buddha is neither a god, a divine incarnation, nor a prophet bearing a message of divine revelation, but one who has reached the highest spiritual attainment, Supreme Enlightenment (Bodhi). He is a world teacher who, out of compassion, points out the way to Nibbāna, (Sanskrit: Nirvāna), final release from suffering. His teaching, known as the Dhamma, offers a body of instructions explaining the true nature of existence and showing the path that leads to liberation. Free from all dogmas and inscrutable claims to authority, the Dhamma is founded upon Buddha's own realization of reality, and leads one who practises it to that excellence.

In its twenty-six chapters, Dhammapada spans multiple aspects of the Buddha's teaching, offering a variety of standpoints from which to gain a glimpse into the heart of Dhamma-Truth. The inspirational verses on the fundamentals of the Dhamma are

meant to be used as a basis for personal edification and instruction. As water, though one in essence, assumes different shapes due to the vessels into which it is poured, so the Dhamma of liberation takes on different forms in response to the needs of the beings to be taught. This diversity is evident in the verses of Dhammapada.

The Buddha's teachings found in the Dhammapada apparently are designed to meet three primary aims: human welfare here and now, a favourable rebirth in the next life, and the attainment of the ultimate good. The last aim is twofold: path and fruit.

(i) The first aim is concerned with establishing wellbeing and happiness in the immediately visible sphere of concrete human relations. This level shows man the way to live at peace with himself and his fellow men, to fulfil his family and social responsibilities, and to restrain conflict and violence which infect the individual, society, and the world. The guidelines here are basic ethical injunctions proposed by most world religions, but in the Buddha's teaching they are freed from theistic moorings and grounded upon two directly verifiable foundations: concern for one's own integrity and happiness and welfare of others. For instance, one should avoid all evil, cultivate the good and cleanse one's

mind (183). Other verses provide more specific directives. One should avoid irritability in deed, word and thought and exercise self-control (231-234), and practice the five precepts, which teach abstinence from destroying life, from stealing, from committing adultery, from speaking lies and from taking intoxicants, treat all beings with kindness and compassion, live honestly and righteously. Instead of finding others' faults one should examine one's own faults, make a continual effort to remove impurities just as a silversmith purifies silver (50, 239). There is no need to despair for past evil; one who abandons the evil for the good "illuminates this world like the moon freed from clouds (173)."

The Buddha's teaching reveals moral justice in an impersonal universal law, the law of Kamma, which reigns over all sentient existence. Kamma means action springing from intention, as bodily deed, speech, and thought. Unwholesome kamma is action rooted in mental states of greed, hatred and delusion; and wholesome kamma, action rooted in mental states of generosity or detachment, goodwill and understanding. The willed actions may fade from memory but they leave subtle imprints on the mind, seeds with the potential to come to fruition.

The objective field in which the seeds of kamma ripen is the process of rebirths called *samsāra*.

Life is not an isolated occurrence beginning with birth and ending in death. Each single lifespan is part of series of lives having no discoverable beginning in time and continuing on as long as the desire for existence stands intact. Rebirth can take place in various realms. There are not only the familiar realms of human beings and animals, but ranged above we meet heavenly worlds of greater happiness, beauty and power and ranged below infernal worlds of extreme suffering. The cause for rebirth is kamma. Kamma determines the sphere into which rebirth takes place, wholesome actions bringing rebirth in higher forms, unwholesome actions rebirth in lower forms. After yielding rebirth, kamma continues to operate, governing the endowments and circumstances.

The second level of teaching found in the Dhammapada is to follow this ethical law leading upwards—to inner development, to higher rebirths and to richer experiences of happiness and joy. However, all states of existence in samsāra, even the lofty celestial abodes, are lacking in genuine worth: for they are all inherently impermanent, without

any lasting substance, and thus, for those who cling to them, potential bases for suffering. The disciple of mature faculties, does not long even for rebirth among the gods. Having understood the intrinsic inadequacy of all conditioned things, his only aspiration is Nibbāna, the unconditioned state where there is no more birth, ageing and death, and no more suffering.

The third level of teaching found in the Dhammapada emerges out of this aspiration for final deliverance. The Four Noble Truths provide the frame work for this aim. The first truth concerns various forms of suffering, existence itself being impermanent and substanceless, is intrinsically unsatisfactory. The second truth is craving for pleasure and existence which drives us through the round of rebirths, bringing in its trail suffering. The third truth declares that the destruction of craving issues in release from suffering, and the fourth prescribes the means to gain release, the Noble Eightfold Path: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration (Chapter 20).

The Noble Eightfold Path is arranged into three groups of training: Moral discipline, concentration and wisdom. By the training

in morality, the coarse forms of mental defilements are kept under control. By the training in concentration, the mind is made calm, pure and unified. The training in wisdom climaxes in the deliverance of mind.

The practice of the path in all three stages is feasible for people in any walk of life. The Buddha taught it to lay people as well as to monks, and many of his lay followers reached high stages of attainment. However, application to the development of the path becomes most fruitful for those who have relinquished all other concerns in order to devote themselves wholeheartedly to spiritual training, to living the 'holy life' (brahmacariya). Thus the Buddha established the Sangha, the order of monks and nuns, as the special field for those ready to dedicate their lives to the practice of his path, and in the Dhammapada the call to the monastic life resounds throughout.

The Dhammapada acclaims those who have reached the goal. At the first, called "Stream-entry" the disciple gains his first glimpse of "The Deathless", and enters irreversibly upon the path to liberation. This achievement alone, the Dhammapada declares, is greater than lordship over all the worlds (178). Following Stream-entry come

two further stages which weaken and eradicate still more defilements and bring the goal increasingly closer to view. One is called the stage of Once-returner, the other the stage of non-returner. The fourth and final stage is that of the Arahat, the Perfected One, the fully accomplished sage who has completed the development of the path, eradicated all defilements and freed himself from the cycle of rebirths. This is the ideal figure of the Dhammapada. Extolled in Chapter 7 the Arahat serves as a living demonstration of the truth of the Dhamma.

The Arahat ideal reaches its optimal exemplification in the Buddha, the promulgator and master of the entire teaching. It was the Buddha who, without any aid or guidance, rediscovered the ancient path to deliverance and taught it to countless others. His arising in the world provides the precious opportunity to hear and practice the excellent Dhamma (182, 194). He is the giver of refuge (190, 192), the Supreme Teacher who depends on nothing but his own self-evolved wisdom (353).

Forest Hermitage
Kandy.

BHIKKHU BODHI

PĀLI ALPHABET

Vowels: a, ā, i, ī, u, ū, e, o

Consonants: ka, kha, ga, gha, ṅa
ca, cha, ja, jha, ña
ṭa, ṭha, ḍa, ḍha, ṇa
ta, tha, da, dha, na
pa, pha, ba, bha, ma
ya, ra, la, va
sa, ha, ḷa, aṁ

Mode of pronunciation

a as u in cut
ā as a in mart
i as i in king
ī as ee in eel
u as u in put
ū as u in rule
e as e in ethics
o as o in over
ka as k in key
kha as kh in khaki
ga as g in good
gha as gh in ghost
ṅa as n in ankle
ca as ch in cheer
cha as tch in kutch
ja as j in just
jha as jh in jhansi
ña as ñ in señor
ṭa as t in cat
ṭha as th in lathi
ḍ as d in day
ḍh as dh in dhow
ṇa as n in nut
ta as t in tamasha
tha as th in thunder
da as th in that
dh as dh in dharma
na as n in name
pa as p in pub
pha as ph in phantom

ba as b in ball
bha as bh in bharat
ma as m in mother
ya as y in yard
ra as r in rat
la as l in lack
va as v in victory
sa as s in sun
ha as h in hat
ḻa as l in lame
aṁ as ung in unguent

CONTENTS

Dhammapada

1

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

DHAMMAPADA

1. YAMAKAVAGGA

1. Manopubbaṅgamā dhammā
manoseṭṭhā manomayā ;
manasā ce paduṭṭhena
bhāsati vā karoti vā,
tato naṁ dukkhamanveti
cakkaṁ'va vahato padaṁ. 1

2. Manopubbaṅgamā dhammā
manoseṭṭhā manomayā ;
manasā ce pasannena
bhāsati vā karoti vā,
tato naṁ sukhamanveti
chāyā'va anapāyinī. 2

3. "Akkocchi maṁ, avadhi maṁ,
ajini maṁ, ahāsi me,"
yeca taṁ upanayhanti,
veraṁ tesaṁ na sammati. 3

4. "Akkocchi maṁ, avadhi maṁ,
ajini maṁ, ahāsi me,"
yeca taṁ nupanayhanti,
veraṁ tesūpasammati. 4

Homage to Him, the Blessed One, the Perfect One, the Supremely Enlightened One!

DHAMMAPADA

1. THE PAIRS

1. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts, suffering follows him like the wheel that follows the foot of the ox. 1

2. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with a pure mind a person speaks or acts, happiness follows him like his never-departing shadow. 2

3. "He abused me, he struck me, he overpowered me, he robbed me." Those who harbour such thoughts do not still their hatred. 3

4. "He abused me, he struck me, he overpowered me, he robbed me." Those who do not harbour such thoughts still their hatred. 4

5. Na hi verena verāni
sammantīdha kudācanaṁ,
averena ca sammanti,
esa dhammo sanantano. 5

6. Pare ca na vijānanti,
mayamettha yamāmase;
ye ca tattha vijānanti,
tato sammanti medhagā. 6

7. Subhānupassiṁ viharantaṁ
indriyesu asaṁvutaṁ
bhojanamhi cāmattaññuṁ
kusītaṁ hīnavīriyaṁ,
taṁ ve pasahati Māro
vāto rukkhaṁ'va dubbalaṁ. 7

8. Asubhānupassiṁ viharantaṁ
indriyesu susaṁvutaṁ
bhojanamhi ca mattaññuṁ
saddhaṁ āraddhavīriyaṁ,
taṁ ve nappasahati Māro
vāto selaṁ'va pabbataṁ. 8

9. Anikkasāvo kāsāvaṁ
yo vatthaṁ paridahissati
apeto damasaccena,
na so kāsāvamarahati. 9

5. Hatred is never appeased by hatred in this world. By non-hatred alone is hatred appeased. This is a Law Eternal.[1] 5

6. There are those who do not realize that one day we all must die. But those who do realize this settle their quarrels. 6

7. Just as a storm throws down a weak tree, so does Māra overpower the man who lives for the pursuit of pleasures, who is uncontrolled in his senses, immoderate in eating, indolent and dissipated.[2] 7

8. Just as a storm cannot prevail against a rocky mountain, so Māra can never overpower the man who lives meditating on the impurities, who is controlled in his senses, moderate in eating, and filled with faith and earnest effort.[3] 8

9. Whoever being depraved, devoid of self-control and truthfulness, should don the monk's yellow robe, he surely is not worthy of the robe. 9

10. Yo ca vantakāsāvassa
sīlesu susamāhito
upeto damasaccena,
sa ve kāsāvamarahati. 10

11. Asāre sāramatino
sāre cāsāradassino,
te sāraṁ nādhigacchanti
micchāsaṅkappagocarā. 11

12. Sāraṁ ca sārato ñatvā
asāraṁ ca asārato,
te sāraṁ adhigacchanti
sammāsaṅkappagocarā. 12

13. Yathā agāraṁ ducchannaṁ
vuṭṭhi samativijjhati,
evaṁ abhāvitaṁ cittaṁ
rāgo samativijjhati. 13

14. Yathā agāraṁ succhannaṁ
vuṭṭhi na samativijjhati,
evaṁ subhāvitaṁ cittaṁ
rāgo na samativijjhati. 14

15, Idha socati, pecca socati,
pāpakārī ubhayattha socati ;
so socati, so vihaññati,
disvā kammakiliṭṭhamattano. 15

10. But whoever is purged of depravity, well-established in virtues and filled with self-control and truthfulness, he indeed is worthy of the yellow robe. 10

11. Those who mistake the unessential to be essential and the essential to be unessential, dwelling in wrong thoughts, never arrive at the essential. 11

12. Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, do arrive at the essential. 12

13. Just as rain breaks through an ill-thatched house, so passion penetrates an undeveloped mind. 13

14. Just as rain does not break through a well-thatched house, so passion never penetrates a well-developed mind. 14

15. The evil-doer grieves here and hereafter; he grieves in both the worlds. He laments and is afflicted, recollecting his own impure deeds. 15

16. Idha modati, pecca modati,
katapuñño ubhayattha modati ;
so modati, so pamodati,
disvā kammavisuddhimattano. 16

17. Idha tappati, pecca tappati,
pāpakārī ubhayattha tappati ;
pāpaṁ me katan'ti tappati,
bhiyyo tappati duggatiṁ gato. 17

18. Idha nandati, pecca nandati,
katapuñño ubhayattha nandati ;
puññaṁ me katan'ti nandati,
bhiyyo nandati suggatiṁ gato. 18

19. Bahuṁ pi ce sahitaṁ bhāsamāno
na takkaro hoti naro pamatto
gopo'va gāvo gaṇayaṁ paresaṁ
na bhāgavā sāmaññassa hoti. 19

20. Appaṁ pi ce sahitaṁ bhāsamāno
dhammassa hoti anudhammacārī
rāgañca dosañca pahāya mohaṁ
sammappajāno suvimuttacitto
anupādiyāno idha vā huraṁ vā,
sa bhāgavā sāmaññassa hoti. 20

YAMAKAVAGGO PATHAMO

16. The doer of good rejoices here and hereafter; he rejoices in both the worlds. He rejoices and exults, recollecting his own pure deeds. 16

17. The evil-doer suffers here and hereafter; he suffers in both the worlds. The thought, "Evil have I done," torments him, and he suffers even more when gone to realms of woe.[4] 17

18. The doer of good delights here and hereafter; he delights in both the worlds. The thought, "Good have I done," delights him, and he delights even more when gone to realms of bliss.[5] 18

19. Much though he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who only counts the cows of others—he does not partake of the blessings of a holy life. 19

20. Little though he recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred and delusion, with true wisdom and emancipated mind, clinging to nothing of this or any other world—he indeed partakes of the blessings of a holy life. 20

2. APPAMĀDAVAGGA

21. Appamādo amatapadaṁ,
pamādo maccuno padaṁ
appamattā na mīyanti,
ye pamattā yathā matā. 1

22, Etaṁ visesato ñatvā
appamādamhi paṇḍitā,
appamāde pamodanti
ariyānaṁ gocare ratā. 2

23. Te jhāyino sātatikā
niccaṁ daḷhaparakkamā,
phusanti dhīrā nibbāṇaṁ
yogakkhemaṁ anuttaraṁ. 3

24. Uṭṭhānavato satimato
sucikammassa nisammakārino
saññatassa ca dhammajīvino
appamattassa yasobhivaḍḍhati. 4

25. Uṭṭhānen'appamādena
saññamena damena ca
dīpaṁ kayirātha medhāvī
yaṁ ogho nābhikīrati. 5

26. Pamādamanuyuñjanti
bālā dummedhino janā,
appamādañca medhāvī
dhanaṁ seṭṭhaṁ va rakkhati. 6

2. HEEDFULNESS

21. Heedfulness is the path to the Deathless. Heedlessness is the path to death. The heedful die not. The heedless are as if dead already.[6] 1

22. Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort of the Noble Ones.[7] 2

23. The wise ones, ever meditative and steadfastly persevering, alone experience Nibbāna, the incomparable freedom from bondage. 3

24. Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful. 4

25. By effort and heedfulness, discipline and self-mastery, let the wise one make for himself an island which no flood can overwhelm. 5

26. The foolish and ignorant indulge in heedlessness, but the wise one keeps his heedfulness as his best treasure. 6

27. Mā pamādamanuyuñjetha,
mā kāmaratisanthavaṁ ;
appamatto hi jhāyanto
pappoti vipulaṁ sukhaṁ. 7

28. Pamādaṁ appamādena
yadā nudati paṇḍito,
paññāpāsādamāruyha
asoko sokiniṁ pajaṁ,
pabbataṭṭho'va bhummaṭṭhe,
dhīro bāle avekkhati. 8

29. Appamatto pamattesu
suttesu bahujāgaro
abalassaṁ'va sīghasso
hitvā yāti sumedhaso. 9

30. Appamādena Maghavā
devānaṁ seṭṭhataṁ gato ;
appamādaṁ pasaṁsanti
pamādo garahito sadā. 10

31. Appamādarato bhikkhu
pamāde bhayadassi vā
saññojanaṁ aṇuṁ thūlaṁ
ḍahaṁ aggī va gacchati. 11

32. Appamādarato bhikkhu
pamāde bhayadassi vā
abhabbo parihānāya,
nibbāṇass'eva santike. 12

APPAMĀDAVAGGO DUTIYO

27. Do not give way to heedlessness. Do not indulge in sensual pleasures. Only the heedful and meditative attain great happiness. 7

28. Just as one upon the summit of a mountain beholds the groundlings, even so when the wise man casts away heedlessness by heedfulness and ascends the high tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude. 8

29. Heedful among the heedless, wide-awake among the sleepy, the wise man advances like a swift horse leaving behind a weak jade. 9

30. By heedfulness did Indra become the overlord of the gods. Heedfulness is ever praised, and heedlessness ever despised.[8] 10

31. The monk who delights in heedfulness and looks with fear at heedlessness advances like fire, burning all fetters small and large. 11

32. The monk who delights in heedfulness and looks with fear at heedlessness will not fall. He is close to Nibbāna. 12

3. CITTAVAGGA

33. Phandanaṁ capalaṁ cittaṁ
durakkhaṁ dunnivārayaṁ
ujuṁ karoti medhāvī
usukāro'va tejanaṁ. 1

34. Vārijo'va thale khitto
okamokata ubbhato,
pariphandat'idaṁ cittaṁ
Māradheyyaṁ pahātave. 2

35. Dunniggahassa lahuno
yatthakāmanipātino
cittassa damatho sādhu ;
cittaṁ dantaṁ sukhāvahaṁ. 3

36. Sududdasaṁ sunipuṇaṁ
yatthakāmanipātinaṁ
cittaṁ rakkhetha medhāvī ;
cittaṁ guttaṁ sukhāvahaṁ. 4

37. Dūraṅgamaṁ ekacaraṁ
asarīraṁ guhāsayaṁ
ye cittaṁ saññamessanti,
mokkhanti Mārabandhanā. 5

38. Anavaṭṭhita cittassa
saddhammaṁ avijānato
pariplavapasādassa
paññā na paripūrati. 6

3. THE MIND

33. Just as a fletcher straightens an arrow shaft, even so the discerning man straightens his mind—so fickle and unsteady, so difficult to guard and control. 1

34. As a fish when pulled out of water and cast on land throbs and quivers, even so is this mind agitated. Hence should one abandon the realm of Māra. 2

35. Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift, and seizing whatever it desires. A tamed mind brings happiness. 3

36. Let the discerning man guard the mind, so difficult to detect and extremely subtle, seizing whatever it desires. A guarded mind brings happiness. 4

37. Dwelling in the cave (of the heart), the mind, without form, wanders far and alone. Those who subdue this mind are liberated from the bonds of Māra.[8] 5

38. Wisdom never becomes perfect in one whose mind is not steadfast, who knows not the Good Teaching and whose faith wavers. 6

39. Anavassuta cittassa
ananvāhatacetaso
puññapāpa pahīnassa
natthi jāgarato bhayaṁ. 7

40. Kumbhūpamaṁ kāyam'imaṁ viditvā,
nagarūpamaṁ cittam'idaṁ ṭhapetvā,
yodhetha Māraṁ paññāyudhena,
jitañca rakkhe, anivesano siyā. 8

41. Aciraṁ vat'ayaṁ kāyo
paṭhaviṁ adhisessati
chuddho apetaviññāṇo
niratthaṁ va kaliṅgaraṁ. 9

42. Diso disaṁ yaṁ taṁ kayirā
verī vā pana verinaṁ
micchāpaṇihitaṁ cittaṁ
pāpiyo naṁ tato kare. 10

43. Na taṁ mātā pitā kayirā
aññe vāpi ca ñātakā,
sammāpaṇihitaṁ cittaṁ
seyyaso naṁ tato kare. 11

CITTAVAGGO TATIYO

39. There is no fear for an awakened one, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit.[9] 7

40. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out Māra with the sword of wisdom. Then, guarding the conquest, remain unattached. 8

41. Ere long, alas! this body will lie upon the earth, unheeded and lifeless, like a useless log. 9

42. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm. 10

43. Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind. 11

4. PUPPHAVAGGA

44. Ko imaṁ paṭhaviṁ vicessati
Yamalokañca imaṁ sadevakaṁ?
ko dhammapadaṁ sudesitaṁ
kusalo puppham'iva pacessati? 1

45. Sekho paṭhaviṁ vicessati
Yamalokañca imaṁ sadevakaṁ,
sekho dhammapadaṁ sudesitaṁ
kusalo puppham'iva pacessati. 2

46. Pheṇūpamaṁ kāyam'imaṁ viditvā
marīcidhammaṁ abhisambudhāno
chetvāna Mārassa papupphakāni
adassanaṁ Maccurājassa gacche. 3

47. Pupphāni h'eva pacinantaṁ
byāsattamanasaṁ naraṁ
suttaṁ gāmaṁ mahogho'va
maccu ādāya gacchati. 4

48. Pupphāni h'eva pacinantaṁ
byāsattamanasaṁ naraṁ
atittaññeva kāmesu
antako kurute vasaṁ. 5

4. FLOWERS

44. Who shall overcome this earth, this realm of Yama and this sphere of men and gods? Who shall bring to perfection the well-taught path of wisdom as an expert garland-maker would his floral design?[10] 1

45. A striver-on-the-path shall overcome this earth, this realm of Yama and this sphere of men and gods. The striver-on-the-path shall bring to perfection the well-taught path of wisdom, as an expert garland-maker would his floral design.[11] 2

46. Realizing that this body is like froth, penetrating its mirage-like nature, and plucking out Māra's flower-tipped arrows of sensuality, go beyond sight of the King of Death! 3

47. As a mighty flood sweeps away the sleeping village, so death carries away the person of distracted mind who only plucks the flowers (of pleasure). 4

48. The Destroyer brings under his sway the person of distracted mind who, insatiate in sense desires, only plucks the flowers (of pleasure). 5

49. Yathā pi bhamaro pupphaṁ
vaṇṇagandhaṁ aheṭhayaṁ
paleti rasamādāya
evaṁ gāme munī care. 6

50. Na paresaṁ vilomāni,
na paresaṁ katākataṁ
attano va avekkheyya
katāni akatāni ca. 7

51. Yathāpi ruciraṁ pupphaṁ
vaṇṇavantaṁ agandhakaṁ,
evaṁ subhāsitā vācā
aphalā hoti akubbato. 8

52. Yathāpi ruciraṁ pupphaṁ
vaṇṇavantaṁ sagandhakaṁ,
evaṁ subhāsitā vācā
saphalā hoti sakubbato. 9

53. Yathāpi puppharāsimhā,
kayirā mālāguṇe bahū
evaṁ jātena maccena
kattabbaṁ kusalaṁ bahuṁ. 10

54. Na pupphagandho paṭivātameti,
na candanaṁ tagaramallikā vā,
satañca gandho paṭivātameti ;
sabbā disā sappuriso pavāti. 11

49. As a bee gathers honey from the flower without injuring its colour or fragrance, even so the sage goes on his alms-round in the village.[12] 6

50. Let none find fault with others; let none see the omissions and commissions of others. But let one see one's own acts, done and undone. 7

51. Like a beautiful flower full of colour but without fragrance, even so, fruitless are the fair words of one who does not practise them. 8

52. Like a beautiful flower full of colour and also fragrant, even so, fruitful are the fair words of one who practises them. 9

53. As from a great heap of flowers many garlands can be made, even so should many good deeds be done by one born a mortal. 10

54. Not the sweet smell of flowers, not even the fragrance of sandal, *tagara* or jasmine blows against the wind. But the fragrance of the virtuous blows against the wind. Truly, the virtuous man pervades all directions with the fragrance of his virtue.[13] 11

55. Candanaṁ tagaraṁ vāpi
uppalaṁ atha vassikī,
etesaṁ gandhajātānaṁ
sīlagandho anuttaro. 12

56. Appamatto ayaṁ gandho
yāyaṁ tagaracandanī,
yo ca sīlavataṁ gandho
vāti devesu uttamo. 13

57. Tesaṁ sampannasīlānaṁ
appamādavihārinaṁ
sammadaññā vimuttānaṁ
Māro maggaṁ na vindati. 14

58. Yathā saṅkāradhānasmiṁ
ujjhitasmiṁ mahāpathe
padumaṁ tattha jāyetha
sucigandhaṁ manoramaṁ. 15

59. Evaṁ saṅkārabhūtesu
andhabhūte puthujjane
atirocati paññāya
Sammāsambuddhasāvako. 16

PUPPHAVAGGO CATUTTHO

55. Of all the fragrances—sandal, *tagara*, blue lotus and jasmine—the fragrance of virtue is by far the sweetest. 12

56. Faint is the fragrance of *tagara* and sandal, but excellent is the fragrance of the virtuous, wafting even amongst the gods. 13

57. Māra never finds the path of the truly virtuous, who abide in heedfulness and are freed by perfect knowledge. 14

58-59. Upon a heap of rubbish in the road-side ditch blooms a lotus, fragrant and pleasing. Even so, on the rubbish heap of blinded mortals the disciple of the Supremely Enlightened One shines resplendent in wisdom. 15-16

5. BĀLAVAGGA

60. Dīghā jāgarato ratti,
dīghaṁ santassa yojanaṁ,
dīgho bālānaṁ saṁsāro
sadhammaṁ avijānataṁ. 1

61. Carañce nādhigaccheyya
seyyaṁ sadisamattano,
ekacariyaṁ daḷhaṁ kayirā,
natthi bāle sahāyatā. 2

62. "Puttā m'atthi dhana m'atthi,"
iti bālo vihaññati,
attā hi attano natthi
kuto puttā kuto dhanaṁ? 3

63. Yo bālo maññati bālyaṁ,
paṇḍito vāpi tena so,
bālo ca paṇḍitamānī
sa ve bālo'ti vuccati. 4

64. Yāvajīvaṁ pi ce bālo
paṇḍitaṁ payirupāsati,
na so dhammaṁ vijānāti
dabbī sūparasaṁ yathā. 5

65. Muhuttam'api ce viññū
paṇḍitaṁ payirupāsati,
khippaṁ dhammaṁ vijānāti
jivhā sūparasaṁ yathā. 6

5. THE FOOL

60. Long is the night to the sleepless; long is the league to the weary. Long is worldly existence to fools who know not the Sublime Truth. 1

61. Should a seeker not find a companion who is better or equal, let him resolutely pursue a solitary course; there is no fellowship with the fool. 2

62. The fool worries, thinking, "I have sons, I have wealth." Indeed, when he himself is not his own, whence are sons, whence is wealth? 3

63. A fool who knows his foolishness is wise at least to that extent, but a fool who thinks himself wise is called a fool indeed. 4

64. Though all his life a fool associates with a wise man, he no more comprehends the Truth than a spoon tastes the flavour of the soup. 5

65. Though only for a moment a discerning person associates with a wise man, quickly he comprehends the Truth, just as the tongue tastes the flavour of the soup. 6

66. Caranti bālā dummedhā
amitteneva attanā
karontā pāpakaṁ kammaṁ,
yaṁ hoti kaṭukapphalaṁ. 7

67. Na taṁ kammaṁ kataṁ sādhu
yaṁ katvā anutappati,
yassa assumukho rodaṁ
vipākaṁ paṭisevati. 8

68. Taṁ ca kammaṁ kataṁ sādhu
yaṁ katvā nānutappati,
yassa patīto sumano
vipākaṁ paṭisevati. 9

69. Madhu vā maññati bālo
yāva pāpaṁ na paccati,
yadā ca paccati pāpaṁ
atha bālo dukkhaṁ nigacchati. 10

70. Māse māse kusaggena
bālo bhuñjetha bhojanaṁ,
na so saṅkhatadhammānaṁ
kalaṁ agghati soḷasiṁ. 11

71. Na hi pāpaṁ kataṁ kammaṁ
sajju khīraṁ'va muccati,
ḍahantaṁ bālamanveti,
bhasmacchanno'va pāvako. 12

66. Fools of little wit are enemies unto themselves as they move about doing evil deeds, the fruits of which are bitter. 7

67. Ill done is that action doing which one repents later, and the fruit of which one, weeping, reaps with tears. 8

68. Well done is that action doing which one repents not later, and the fruit of which one reaps with delight and happiness. 9

69. So long as an evil deed has not ripened, the fool thinks it as sweet as honey. But when the evil deed ripens, the fool comes to grief.[14] 10

70. Month after month a fool may eat his food with the tip of a blade of grass, but he still is not worth a sixteenth part of those who have comprehended the Truth. 11

71. Truly, an evil deed committed does not immediately bear fruit, like milk that does not turn sour all at once. But smouldering, it follows the fool like fire covered by ashes. 12

72. Yāvadeva anatthāya
ñattaṁ bālassa jāyati,
hanti bālassa sukkaṁsaṁ
muddhamassa vipātayaṁ. 13

73. Asantaṁ bhāvanamiccheyya,
purekkhārañca bhikkhusu,
āvāsesu ca issariyaṁ,
pujā parakulesu ca. 14

74. " Mameva kata maññantu,
gihī pabbajitā ubho,
mamevātivasā assu
kiccākiccesu kismici,"
iti bālassa saṅkappo
icchā māno ca vaḍḍhati. 15

75. Aññā hi lābhūpanisā ;
aññā nibbānagāminī,
evametaṁ abhiññāya,
bhikkhu Buddhassa sāvako
sakkāraṁ nābhinandeyya,
vivekamanubrūhaye. 16

BĀLAVAGGO PAÑCAMO

72. To his own ruin the fool gains knowledge, for it cleaves his head and destroys his innate goodness. 13

73. The fool seeks undeserved reputation, precedence among monks, authority over monasteries, and honour among householders. 14

74. "Let both laymen and monks think that it was done by me. In every work, great and small, let them follow me"—such is the ambition of the fool; thus his desire and pride increase. 15

75. One is the quest for worldly gain, and quite another is the path to Nibbāna. Clearly understanding this, let not the monk, the disciple of the Buddha, be carried away by worldly acclaim, but develop detachment instead. 16

6. PAṆḌITAVAGGA

76. Nidhīnaṁ'va pavattāraṁ
yaṁ passe vajjadassinaṁ,
niggayhavādiṁ medhāviṁ
tādisaṁ paṇḍitaṁ bhaje;
tādisaṁ bhajamānassa
seyyo hoti na pāpiyo. 1

77. Ovadeyyānusāseyya,
asabbhā ca nivāraye,
sataṁ hi so piyo hoti,
asataṁ hoti appiyo. 2

78. Na bhaje pāpake mitte,
na bhaje purisādhame,
bhajetha mitte kalyāṇe,
bhajetha purisuttame. 3

79, Dhammapīti sukhaṁ seti
vippasannena cetasā,
ariyappavedite dhamme
sadā ramati paṇḍito. 4

80. Udakaṁ hi nayanti nettikā,
usukārā namayanti tejanaṁ,
dāruṁ namayanti tacchakā,
attānaṁ damayanti paṇḍitā. 5

6. THE WISE MAN

76. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association. 1

77. Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil. 2

78. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with good friends; seek the fellowship of noble men. 3

79. He who drinks deep the Dhamma lives happily with a tranquil mind. The wise man ever delights in the Dhamma made known by the Noble One (the Buddha). 4

80. Irrigators regulate the waters; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves. 5

81. Selo yathā ekaghano
vātena na samīrati,
evaṁ nindāpasaṁsāsu
na samiñjanti paṇḍitā. 6

82. Yathāpi rahado gambhīro
vippasanno anāvilo,
evaṁ dhammāni sutvāna
vippasīdantī paṇḍitā. 7

83. Sabbattha ve sappurisā cajanti
na kāmakāmā lapayanti santo,
sukhena phuṭṭhā athavā dukhena
na uccāvacaṁ paṇḍitā dassayanti. 8

84. Na attahetu, na parassa hetu,
na puttamicche na dhanaṁ na
raṭṭhaṁ,
na iccheyya adhammena
samiddhimattano,
sa sīlavā paññavā dhammiko siyā. 9

85. Appakā te manussesu
ye janā pāragāmino,
athāyaṁ itarā pajā
tīramevānudhāvati. 10

86. Ye ca kho sammadakkhāte
dhamme dhammānuvattino,
te janā pāramessanti
maccudheyyaṁ suduttaraṁ. 11

81. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame. 6

82. On hearing the Teachings, the wise become perfectly purified, like a lake deep, clear and still. 7

83. The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow. 8

84. He is indeed virtuous, wise and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for sons, wealth or kingdom, and does not desire success by unjust means. 9

85. Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank. 10

86. But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross. 11

87. Kaṇhaṁ dhammaṁ vippahāya
sukkaṁ bhāvetha paṇḍito,
okā anokaṁ āgamma
viveke yattha dūramaṁ. 12

88. Tatrābhiratim iccheyya
hitvā kāme akiñcano,
pariyodapeyya attānaṁ
cittaklesehi paṇḍito. 13

89. Yesaṁ sambodhiaṅgesu
sammā cittaṁ subhāvitaṁ,
ādānapaṭinissagge
anupādāya ye ratā,
khīṇāsavā jutīmanto,
te loke parinibbutā. 14

PAṆḌITAVAGGO CHAṬṬHAMO

87-88. Abandoning the dark way, let the wise man cultivate the bright path. Having gone from home to homelessness, let him yearn for that delight in detachment, so difficult to enjoy. Giving up sensual pleasures, with no attachment, let the wise man cleanse himself of defilements of the mind. 12-13

89. Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things—rid of cankers, glowing with wisdom, they have attained Nibbāna in this very life.[15] 14



7. ARAHANTAVAGGA

90. Gataddhino visokassa
vippamuttassa sabbadhi
sabbaganthappahīnassa
pariḷāho na vijjati. 1

91. Uyyuñjanti satīmanto,
na nikete ramanti te,
haṁsā'va pallalaṁ hitvā
okamokaṁ jahanti te. 2

92. Yesaṁ sannicayo natthi,
ye pariññātabhojanā,
suññato animitto ca
vimokkho yesaṁ gocaro,
ākāse'va sakuntānaṁ
gati tesaṁ durannayā. 3

93. Yassāsavā parikkhīṇā
āhāre ca anissito,
suññato animitto ca
vimokkho yassa gocaro,
ākāse'va sakuntānaṁ
padaṁ tassa durannayaṁ. 4

94. Yass'indriyāni samathaṅgatāni,
assā yathā sārathinā sudantā,
pahīṇamānassa anāsavassa
devāpi tassa pihayanti tādino. 5

7. THE PERFECTED ONE

90. The fever of passion exists not for him who has completed the journey, who is sorrowless and wholly set free, and has broken all ties.[16] 1

91. The mindful ones exert themselves. They are not attached to any home; like swans that abandon the lake, they leave home after home behind. 2

92. Those who do not accumulate and are wise regarding food, whose object is the Void, the Unconditioned Freedom—their track cannot be traced, like that of birds in the air.[17] 3

93. He whose cankers are destroyed and who is not attached to food, whose object is the Void, the Unconditioned Freedom—his path cannot be traced, like that of birds in the air. 4

94. Even the gods hold dear the wise one, whose senses are subdued like horses well trained by a charioteer, whose pride is destroyed and who is free from the cankers. 5

95. Paṭhavīsamo no virujjhati,
indakhīlūpamo tādi subbato,
rahado'va apetakaddamo,
saṁsārā na bhavanti tādino. 6

96. Santaṁ tassa manaṁ hoti
santā vācā ca kamma ca,
sammadaññā vimuttassa
upasantassa tādino. 7

97. Assaddho akataññū ca
sandhicchedo ca yo naro,
hatāvakāso vantāso
sa ve uttamaporiso. 8

98. Gāme vā yadi vā'raññe
ninne vā yadī vā thale,
yatthārahanto viharanti
taṁ bhūmiṁ rāmaṇeyyakaṁ. 9

99. Ramaṇīyāni araññāni,
yattha na ramatī jano,
vītarāgā ramissanti,
na te kāmagavesino. 10

ARAHANTAVAGGO SATTAMO

95. There is no more worldly existence for the wise one, who, like the earth, resents nothing, who is as firm as a high pillar and as pure as a deep pool free from mud. 6

96. Calm is his thought, calm his speech and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise. 7

97. The man who is without blind faith, who knows the Uncreate, who has severed all links, destroyed all causes (for karma, good and evil), and thrown out all desires—he, truly, is the most excellent of men. 8

98. Inspiring, indeed, is that place where Arahats dwell, be it a village, a forest, a vale or a hill. 9

99. Inspiring are the forests in which worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures. 10

8. SAHASSAVAGGA

100. Sahassam'api ce vācā
anatthapadasaṁhitā,
ekaṁ atthapadaṁ seyyo
yaṁ sutvā upasammati. 1

101. Sahassam'api ce gāthā
enatthapadasaṁhitā,
ekaṁ gāthāpadaṁ seyyo
yaṁ sutvā upasammati. 2

102. Yo ca gāthāsataṁ bhāse
anatthapadasaṁhitā,
ekaṁ dhammapadaṁ seyyo
yaṁ sutvā upasammati. 3

103. Yo sahassaṁ sahassena
saṅgāme mānuse jine,
ekañca jeyyam'attānaṁ
sa ve saṅgāmajuttamo. 4

104. Attā have jitaṁ seyyo
yā cāyaṁ itarā pajā,
attadantassa posassa
niccaṁ saññatacārino. 5

105. N'eva devo, na gandhabbo,
na Māro saha Brahmunā,
jitaṁ apajitaṁ kayirā
tathārūpassa jantuno. 6

8. THE THOUSANDS

100. Better than a thousand useless words is one useful word, hearing which one attains peace. 1

101. Better than a thousand useless verses is one useful verse, hearing which one attains peace. 2

102. Better than reciting a hundred meaningless verses is the reciting of one verse of Dhamma, hearing which one attains peace. 3

103. Though one may conquer a thousand times a thousand men in battle, yet he indeed is the noblest victor who conquers himself. 4

104-105. Self-conquest is far better than the conquest of others. Not even a god, an angel, Māra or Brahmā can turn into defeat the victory of such a person who is self-subdued and ever restrained in conduct.[18] 5-6

106. Māse māse sahassena
yo yajetha sataṁ samaṁ,
ekañca bhāvitattānaṁ
muhuttam'api pūjaye;
sā yeva pūjanā seyyo
yañce vassasataṁ hutaṁ. 7

107. Yo ce vassasataṁ jantu
aggiṁ paricare vane,
ekañca bhāvitattānaṁ
muhuttam'api pūjaye,
sā yeva pūjanā seyyo
yañce vassasataṁ hutaṁ. 8

108. Yaṁ kiñci yiṭṭhaṁ va hutaṁ va loke
saṁvaccharaṁ yajetha puññapekho,
sabbam' pi taṁ na catubhāgameti
abhivādanā ujjugatesu seyyo. 9

109. Abhivādanasīlissa
niccaṁ vuḍḍhāpacāyino
cattāro dhammā vaḍḍhanti:
āyu, vaṇṇo, sukhaṁ, balaṁ. 10

110. Yo ca vassasataṁ jīve
dussīlo asamāhito,
ekāhaṁ jīvitaṁ seyyo
sīlavantassa jhāyino. 11

106. Though month after month for a hundred years one should offer sacrifices by the thousands, yet if only for a moment one should worship those of perfected minds that honour is indeed better than a century of sacrifice. 7

107. Though for a hundred years one should tend the sacrificial fire in the forest, yet if only for a moment one should worship those of perfected minds that worship is indeed better than a century of sacrifice. 8

108. Whatever gifts and oblations one seeking merit might offer in this world for a whole year, all that is not worth one fourth of the merit gained by revering the Upright Ones, which is truly excellent. 9

109. To one ever eager to revere and serve the elders, these four blessings accrue: long life and beauty, happiness and power. 10

110. Better it is to live one day virtuous and meditative than to live a hundred years immoral and uncontrolled. 11

111. Yo ca vassasataṁ jīve
duppañño asamāhito,
ekāhaṁ jīvitaṁ seyyo
paññāvantassa jhāyino. 12

112. Yo ca vassasataṁ jīve
kusīto hīnavīriyo,
ekāhaṁ jīvitaṁ seyyo
vīriyamārabhato daḷhaṁ. 13

113. Yo ca vassasatam jīve
apassaṁ udayabbayaṁ,
ekāhaṁ jīvitaṁ seyyo
passato udayabbayaṁ. 14

114. Yo ca vassasataṁ jīve
apassaṁ amataṁ padaṁ,
ekāhaṁ jīvitaṁ seyyo
passato amataṁ padaṁ. 15

115. Yo ca vassasataṁ jīve
apassaṁ dhammamuttamaṁ,
ekāhaṁ jīvitaṁ seyyo
passato dhammamuttamaṁ. 16

SAHASSAVAGGO AṬṬHAMO

111. Better it is to live one day wise and meditative than to live a hundred years foolish and uncontrolled. 12

112. Better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated. 13

113. Better it is to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things. 14

114. Better it is to live one day seeing the Deathless than to live a hundred years without ever seeing the Deathless. 15

115. Better it is to live one day seeing the Supreme Truth than to live a hundred years without ever seeing the Supreme Truth. 16

9. PĀPAVAGGA

116. Abhittharetha kalyāṇe,
pāpā cittaṁ nivāraye;
dandhaṁ hi karoto puññaṁ
pāpasmiṁ ramatī mano. 1

117. Pāpaṁ ce puriso kayirā
na taṁ kayirā punappunaṁ,
na tamhi chandaṁ kayirātha,
dukkho pāpassa uccayo. 2

118. Puññaṁ ce puriso kayirā,
kayirāth'etaṁ punappunaṁ,
tamhi chandaṁ kayirātha,
sukho puññassa uccayo. 3

119. Pāpo'pi passati bhadraṁ
yāva pāpaṁ na paccati,
yadā ca paccati pāpaṁ
atha pāpo pāpāni passati. 4

120. Bhadro'pi passati pāpaṁ
yāva bhadraṁ na paccati,
yadā ca paccati bhadraṁ
atha bhadro bhadrāni passati. 5

9. EVIL

116. Hasten to do good; restrain your mind from evil. He who is slow in doing good, his mind delights in evil. 1

117. Should a person commit evil, let him not do it again and again. Let him not find pleasure therein, for painful is the accumulation of evil. 2

118. Should a person do good, let him do it again and again. Let him find pleasure therein, for blissful is the accumulation of good. 3

119. It may be well with the evil-doer as long as the evil ripens not. But when it does ripen, then the evil-doer sees (the painful results of) his evil deeds. 4

120. It may be ill with the doer of good as long as the good ripens not. But when it does ripen, then the doer of good sees (the pleasant results of) his good deeds. 5

121. Māvamaññetha pāpassa
“ Na maṁ taṁ āgamissati,”
udabindu nipātena
udakumbhopi pūrati,
pūrati bālo pāpassa
thokathokam’pi ācinaṁ. 6

122. Māvamaññetha puññassa
“ Na maṁ taṁ āgamissati,”
udabindu nipātena
udukumbhopi pūrati,
pūrati dhīro puññassa
thokathokam’pi ācinaṁ. 7

123. Vāṇijova bhayaṁ maggaṁ
appasattho mahaddhano,
visaṁ jivitukāmo va
pāpāni parivajjaye. 8

124. Pāṇimhi ce vano nāssa,
hareyya pāṇinā visaṁ,
nābbaṇam visamanveti ;
natthi pāpaṁ akubbato. 9

125. Yo appaduṭṭhassa narassa dussati
suddhassa posassa anaṅgaṇassa,
tameva bālaṁ pacceti pāpaṁ
sukhumo rajo paṭivātaṁ va khitto. 10

121. Think not lightly of evil, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the fool, gathering it little by little, fills himself with evil. 6

122. Think not lightly of good, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the wise man, gathering it little by little, fills himself with good. 7

123. Just as a trader with a small escort and great wealth would avoid a perilous route, or just as one desiring to live avoids poison, even so should one shun evil. 8

124. If on the hand there is no wound, one may carry even poison in it. Poison does not affect one who is free from wounds. For him who does no evil, there is no ill. 9

125. Like fine dust thrown against the wind, evil falls back upon that fool who offends an inoffensive, pure and guiltless man. 10

126. Gabbhaṁ eke uppajanti
nirayaṁ pāpakammino,
saggaṁ sugatino yanti
parinibbanti anāsavā. 11

127. Na antalikkhe na samuddamajjhe
na pabbatānaṁ vivaraṁ pavissa
na vijjati so jagatippadeso
yatthaṭṭhito muñceyya pāpakammā.
12

128. Na antalikkhe na samuddamajjhe
na pabbatānaṁ vivaraṁ pavissa
na vijjati so jagatippadeso
yatthaṭṭhitaṁ nappasaheyya maccu.
13

PĀPAVAGGO NAVAMO



126. Some are born in the womb; the wicked are born in hell; the devout go to heaven; the stainless pass into Nibbāna. 11

127. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may escape from the results of evil deeds. 12

128. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one will not be overcome by death. 13



10. DAṆḌAVAGGA

129. Sabbe tasanti daṇḍassa
sabbe bhāyanti maccuno,
attānaṁ upamaṁ katvā
na haneyya na ghātaye. 1

130. Subbe tasanti daṇḍassa,
sabbesaṁ jīvitaṁ piyaṁ,
attānaṁ upamaṁ katvā
na haneyya na ghātaye. 2

131. Sukhakāmāni bhūtāni
yo daṇḍena vihiṁsati,
attano sukhamesāno,
pecca so na labhate sukhaṁ. 3

132. Sukhakāmāni bhūtāni
yo daṇḍena na hiṁsati,
attano sukhamesāno
pecca so labhate sukhaṁ. 4

133. Māvoca pharusaṁ kañci,
vuttā paṭivadeyyu taṁ,
dukkhā hi sārambhakathā
paṭidaṇḍā phuseyyu taṁ. 5

134. Sace neresi attānaṁ
kaṁso upahato yathā,
esa pattosi nibbānaṁ,
sārambho te na vijjati. 6

10. VIOLENCE

129. All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill. 1

130. All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill. 2

131. One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter. 3

132. One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter. 4

133. Speak not harshly to anyone, for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you. 5

134. If, like a broken gong, you silence yourself, you have approached Nibbāna, for vindictiveness is no more in you. 6

135. Yathā daṇḍena gopālo
gāvo pājeti gocaraṁ,
evaṁ jarā ca maccu ca
āyuṁ pājenti pāṇinaṁ. 7

136. Atha pāpāni kammāni
karaṁ bālo na bujjhati,
sehi kammehi dummedho
aggidaḍḍhova tappati. 8

137. Yo daṇḍena adaṇḍesu
appaduṭṭhesu dussati,
dasannamaññataraṁ ṭhānaṁ
khippameva nigacchati. 9

138. Vedanaṁ pharusaṁ jāniṁ,
sarīrassa ca bhedanaṁ,
garukaṁ vāpi ābādhaṁ,
cittakkhepaṁ va pāpuṇe. 10

139. Rājato va upasaggaṁ,
abbhakkhānaṁ va dārunaṁ,
parikkhayaṁ va ñātīnaṁ,
bhogānaṁ va pabhaṅguraṁ. 11

140. Athavāssa agārāni
aggi ḍahati pāvako,
kāyassa bhedā duppañño
nirayaṁ sopapajjati. 12

135. Just as a cowherd drives the cattle to pasture with a staff, so do old age and death drive the life force of beings (from existence to existence). 7

136. When the fool commits evil deeds, he does not realize (their evil nature). The witless man is tormented by his own deeds, like one burnt by fire. 8

137. He who inflicts violence on those who are unarmed, and offends those who are inoffensive, will soon come upon one of these ten states: 9

138-140. Sharp pain, or disaster, bodily injury, serious illness, or derangement of mind, trouble from the government, or grave charges, loss of relatives, or loss of wealth, or houses destroyed by ravaging fire; upon dissolution of the body that ignorant man is born in hell. 10-12

141. Na naggacariyā na jaṭā na paṅkā
nānāsakā thaṇḍilasāyikā vā,
rajo ca jallaṁ ukkuṭikappadhānaṁ
sodhenti maccaṁ avitiṇṇakaṅkhaṁ.
13

142. Alaṅkato cepi samaṁ careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṁ
so brāhmaṇo, so samaṇo, sa bhikkhu.
14

143. Hirīnisedho puriso
koci lokasmiṁ vijjati
yo nindaṁ apabodheti,
asso bhadro kasāmiva. 15

144. Asso yathā bhadro kasāniviṭṭho
ātāpino saṁvegino bhavātha;
saddhāya sīlena ca vīriyena ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇā patissatā
jahissatha dukkhamidaṁ anappakaṁ.
16

145. Udakaṁ hi nayanti nettikā,
usukārā namayanti tejanaṁ,
dāruṁ namayanti tacchakā,
attānaṁ damayanti subbatā. 17

DAṆḌAVAGGO DASAMO

141. Neither going about naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome doubt. 13

142. Even though he be well-attired, yet if he is poised, calm, controlled and established in holy life, having set aside violence towards all beings—he, truly, is a holy man, a renunciate, a monk. 14

143. Only rarely is there a man in this world who, restrained by modesty, avoids reproach, as a thoroughbred horse avoids the whip. 15

144. Like a thoroughbred horse touched by the whip, be strenuous, be filled with spiritual yearning. By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering. 16

145. Irrigators regulate the waters, fletchers straighten arrow shafts, carpenters shape wood, and the good control themselves. 17

11. JARĀVAGGA

146. Ko nu hāso kimānando
niccaṁ pajjalite sati?
andhakārena onaddhā
padīpaṁ na gavessatha? 1

147. Passa cittakataṁ bimbaṁ
arukāyaṁ samussitaṁ
āturaṁ bahusaṅkappaṁ,
yessa natthi dhuvaṁ ṭhiti. 2

148. Parijiṇṇaṁ idaṁ rūpaṁ
roganiḍḍhaṁ pabhaṅguraṁ,
bhijjati pūtisandeho,
maraṇantaṁ hi jīvitaṁ. 3

149. Yānimāni apatthāni
alāpūneva sārade
kāpotakāni aṭṭhīni
tāni disvāna kā rati? 4

150. Aṭṭhīnaṁ nagaraṁ kataṁ
maṁsalohita lepanaṁ
yattha jarā ca maccu ca
māno makkho ca ohito. 5

151. Jīranti ve rājarathā sucittā
Atho sarīrampi jaraṁ upeti,
satañca dhammo no jaraṁ upeti,
santo have sabbhi pavedayanti. 6

11. OLD AGE

146. When this world is ever ablaze, why this laughter, why this jubilation? Shrouded in darkness, will you not seek the light? 1

147. Behold this body—a painted image, a mass of heaped up sores, infirm, full of hankering—of which nothing is lasting or stable! 2

148. Fully worn out is this body, a nest of disease, and fragile. This foul mass breaks up, for death is the end of life. 3

149. These dove-coloured bones are like gourds that lie scattered about in autumn. Having seen them, how can one seek delight? 4

150. This city (body) is built of bones, plastered with flesh and blood; within are decay and death, pride and jealousy. 5

151. Even gorgeous royal chariots wear out, and indeed this body too wears out. But the Dhamma of the Good does not age; thus the Good make it known to the good. 6

152. Appassutāyaṁ puriso
balivaddova jīrati :
maṁsāni tassa vaḍḍhanti,
paññā tassa na vaḍḍhati. 7

153. Anekajāti saṁsāraṁ
Sandhāvissaṁ anibbisaṁ
gahakārakaṁ gavesanto,
dukkhā jāti punappunaṁ. 8

154. Gahakāraka ! diṭṭhosi,
puna gehaṁ na kāhasi,
sabbā te phāsukā bhaggā,
gahakūṭaṁ visaṅkhitaṁ,
visaṅkhāragataṁ cittaṁ,
taṅhānaṁ khayamajjhagā. 9

155. Acaritvā brahmacariyaṁ,
aladdhā yobbane dhanaṁ,
jiṇṇakoñcāva jhāyanti
khīṇamacche va pallale. 10

156. Acaritvā brahmacariyaṁ,
aladhā yobbane dhanaṁ,
senti cāpātikhīṇā va
purāṇāni anutthunaṁ. 11

JARĀVAGGO EKĀDASAMO

152. The man of little learning grows old like a bull. He grows only in bulk, but, his wisdom does not grow. 7

153. Through many a birth in samsāra have I wandered in vain, seeking the builder of this house (of life). Repeated birth is indeed suffering! 8

154. O house-builder, you are seen! You will not build this house again. For your rafters are broken and your ridgepole shattered. My mind has reached the Unconditioned; I have attained the destruction of craving.[19] 9

155. Those who in youth have not led the holy life, or have failed to acquire wealth, languish like old cranes in a pond without fish. 10

156. Those who in youth have not led the holy life, or have failed to acquire wealth, lie sighing over the past, like worn-out arrows (shot from) a bow. 11

12. ATTAVAGGA

157. Attānaṁ ce piyaṁ jaññā,
rakkheyya naṁ surakkhitaṁ ;
tiṇṇaṁ aññataraṁ yāmaṁ
paṭijaggeyya paṇḍito. 1

158. Attānameva paṭhamaṁ
patīrūpe nivesaye,
athaññamanusāseyya,
na kilisseyya paṇḍito. 2

159. Attānaṁ ce tathā kayirā
yathāññamanusāsati,
sudanto vata dammetha,
attā hi kira duddamo. 3

160. Attā hi attano nātho,
ko hi nātho paro siyā ?
attanāva sudantena
nāthaṁ labhati dullabhaṁ. 4

161. Attanāva kataṁ pāpaṁ
attajaṁ attasambhavaṁ,
abhimanthati dummedhaṁ
vajiraṁ v' asmamayaṁ maṇiṁ. 5

162. Yassa accanta dussīlyaṁ
māluvā sālamiv'otthataṁ,
karoti so tatha'ttānaṁ,
yathā naṁ icchatī diso. 6

12. THE SELF

157. If one holds oneself dear, one should diligently watch oneself. Let the wise man keep vigil during any of the three watches of the night.[20] 1

158. One should first establish oneself in what is proper; then only should one instruct others. Thus the wise man will not be reproached. 2

159. One should do what one teaches others to do; if one would train others, one should be well controlled oneself. Difficult, indeed, is self-control. 3

160. One truly is the protector of oneself; who else could the protector be? With oneself fully controlled, one gains a mastery that is hard to gain. 4

161. The evil a witless man does by himself, born of himself and produced by himself, grinds him as a diamond grinds a hard gem. 5

162. Just as a jungle creeper strangles the tree on which it grows, even so, a man who is exceedingly depraved harms himself as only an enemy might wish. 6

163. Sukarāni asādhūni
attano ahitāni ca,
yaṁ ve hitañca sādhuñca,
taṁ ve parama dukkaraṁ. 7

164. Yo sāsanaṁ arahataṁ
ariyānaṁ dhammajīvinaṁ,
paṭikkosati dummedho
diṭṭhiṁ nissāya pāpikaṁ
phalāni kaṭṭhakasseva
attaghaññāya phallati. 8

165. Attanāva kataṁ pāpaṁ
attanā saṅkilissati;
attanā akataṁ pāpaṁ
attanā'va visujjhati;
Suddhi asuddhi paccattaṁ
nāñño aññaṁ visodhaye. 9

166. Attadatthaṁ paratthena
bahunāpi na hāpaye;
attadatthaṁ abhiññāya
sadatthapasuto siyā. 10

ATTAVAGGO DVĀDASAMO

163. Easy to do are things that are bad and harmful to oneself. But exceedingly difficult to do are things that are good and beneficial. 7

164. Whoever, on account of perverted views, scorns the Teaching of the Perfected Ones, the Noble and Righteous Ones—that fool, like the bamboo, produces fruits only for self-destruction.[21] 8

165. By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depend on oneself; no one can purify another. 9

166. Let one not neglect one's own welfare for the sake of another, however great. Clearly understanding one's own welfare, let one be intent upon the good. 10

13. LOKAVAGGA

167. Hīnaṁ dhammaṁ na seveyya,
pamādena na saṁvase ;
micchādiṭṭhiṁ na seveyya,
na siyā lokavaḍḍhano. 1

168. Uttiṭṭhe nappamajjeyya,
dhammaṁ sucaritaṁ care,
dhammacārī sukhaṁ seti
asmiṁ loke paramhi ca. 2

169. Dhammaṁ care sucaritaṁ,
na naṁ duccaritaṁ care,
dhammacārī sukhaṁ seti
asmiṁ loke paramhi ca. 3

170. Yathā bubbulakaṁ passe,
yathā passe marīcikaṁ,
evaṁ lokaṁ avekkhantaṁ
maccurājā na passati. 4

171. Etha passath'imaṁ lokaṁ,
cittaṁ rājarathūpamaṁ,
yattha bālā visīdanti
natthi saṅgo vijānataṁ. 5

172. Yo ca pubbe pamajjitvā
pacchā so nappamajjati ;
so imaṁ lokaṁ pabhāseti,
abbhā mutto va candimā. 6

13. THE WORLD

167. Follow not the vulgar way; live not in heedlessness; hold not false views; linger not long in worldly existence. 1

168. Arise! Do not be heedless! Lead a righteous life. The righteous live happily both in this world and the next. 2

169. Lead a righteous life; lead not a base life. The righteous live happily both in this world and the next. 3

170. One who looks upon the world as a bubble and a mirage, him the King of Death sees not. 4

171. Come! Behold this world, which is like a decorated royal chariot. Here fools flounder, but the wise have no attachment to it. 5

172. He who having been heedless is heedless no more, illuminates this world like the moon freed from clouds. 6

173. Yassa pāpaṁ kataṁ kammaṁ
kusalena pithīyathi,
so imaṁ lokaṁ pabhāseti,
abbhā mutto va candimā. 7

174. Andhabhūto ayaṁ loko
tanukettha vipassati,
sakunto jālamuttova
appo saggāya gacchati. 8

175. Hamsādiccapathe yanti,
ākāse yanti iddhiyā ;
nīyanti dhīrā lokamhā
jetvā māraṁ savāhiṇiṁ. 9

176. Ekaṁ dhammaṁ atītassa
musāvādissa jantuno,
vitiṇṇaparalokassa
natthi pāpaṁ akāriyaṁ. 10

177. Na ve kadariyā devalokaṁ vajanti
bālā have nappasaṁsanti dānaṁ,
dhīro ca dānaṁ anumodamāno
teneva so hoti sukhī parattha. 11

178. Pathavyā ekarajjena,
saggassa gamanena vā,
sabbalokādhipaccena,
sotāpattiphalaṁ varaṁ. 12

LOKAVAGGO TERASAMO

173. He who by good deeds covers the evil he has done, illuminates this world like the moon freed from clouds. 7

174. Blind is this world; here only a few possess insight. Only a few, like birds escaping from a net, go to the realms of bliss. 8

175. Swans fly on the path of the sun; men pass through the air by psychic powers; the wise are led away from the world after vanquishing Māra and his host. 9

176. For a liar who has violated the one law (of truthfulness), who holds in scorn the hereafter, there is no evil that he cannot do. 10

177. Truly, misers fare not to heavenly realms; nor, indeed, do fools praise generosity. But the wise man rejoices in giving, and by that alone does he become happy hereafter. 11

178. Better than sole sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds is the supramundane Fruition of Stream Entrance.[22] 12

14. BUDDHAVAGGA

179. Yassa jitaṁ nāvajīyati,
jitamassa no yāti koci loke,
taṁ Buddhaṁ anantagocaraṁ
apadaṁ kena padena nessatha? 1

180. Yassa jālinī visattikā
taṇhā natthi kuhiñci netave,
taṁ Buddhaṁ anantagocaraṁ
apadaṁ kena padena nessatha? 2

181. Ye jhānapasutā dhīrā
nekkhammūpasame ratā,
devāpi tesaṁ pihayanti
sambuddhānaṁ satīmataṁ. 3

182. Kiccho manussa paṭilābho,
kicchaṁ maccāna jīvitaṁ,
kicchaṁ saddhamma savaṇaṁ,
kiccho Buddhānaṁ uppādo. 4

183. Sabbapāpassa akaraṇaṁ,
kusalassa upasampadā,
sacittapariyodapanaṁ,
etaṁ Buddhāna sāsanaṁ. 5

14. THE BUDDHA

179. By what track can you trace that trackless Buddha of limitless range, whose victory nothing can undo, whom none of the vanquished defilements can ever pursue? 1

180. By what track can you trace that trackless Buddha of limitless range, in whom exists no longer the entangling and embroiling craving that perpetuates becoming? 2

181. Those wise ones who are devoted to meditation and who delight in the calm of renunciation—such mindful ones, Supreme Buddhas, even the gods hold dear. 3

182. Hard is it to be born a man; hard is the life of mortals. Hard is it to gain the opportunity of hearing the Sublime Truth, and hard to encounter is the arising of the Buddhas. 4

183. To avoid all evil, to cultivate good, and to cleanse one's mind—this is the teaching of the Buddhas. 5

184. Khantī paramaṁ tapo titikkhā,
nibbāṇaṁ paramaṁ vadanti Buddhā ;
na hi pabbajito parūpaghātī,
samaṇo hoti paraṁ viheṭhayanto. 6

185. Anūpavādo anūpaghāto,
pātimokkhe ca saṁvaro
mattaññutā ca bhattasmiṁ,
pantaṁ ca sayanāsanaṁ,
adhicitte ca āyogo,
etaṁ Buddhāna sāsanaṁ. 7

186. Na kahāpaṇa vassena
titti kāmesu vijjati,
appassādā dukhā kāmā
iti viññāya paṇḍito. 8

187. Api dibbesu kāmesu
ratiṁ so nādhigacchati,
taṇhakkhayarato hoti
sammāsambuddhasāvako. 9

188. Bahuṁ ve saraṇaṁ yanti,
pabbatāni vanāni ca
ārāma rukkha cetyāni,
manussā bhayatajjitā. 10

189. Netaṁ kho saraṇaṁ khemaṁ
netaṁ saraṇamuttamaṁ,
netaṁ saraṇamāgamma,
sabbadukkhā pamuccati. 11

184. Enduring patience is the highest austerity. "Nibbāna is supreme," say the Buddhas. He is not a true monk who harms another, nor a true renunciate who oppresses others. 6

185. Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation—this is the teaching of the Buddhas. 7

186-187. There is no satisfying sensual desires, even with a rain of gold coins. For sensual pleasures give little satisfaction and much pain. Having understood this, the wise man finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving. 8-9

188. Driven only by fear, do men go for refuge to many places—to hills, woods, groves, trees and shrines. 10

189. Such, indeed, is no safe refuge; such is not the refuge supreme. Not by resorting to such a refuge is one released from all suffering. 11

190. Yo ca Buddhañca Dhammañca
Sanghañca saraṇaṁ gato,
cattāri ariyasaccāni,
sammappaññāya passati. 12

191. Dukkhaṁ dukkhasamuppādaṁ,
dukkhassa ca atikkamaṁ,
ariyaṁ c'aṭṭhaṅgikaṁ maggaṁ,
dukkhūpasamagāminaṁ. 13

192. Etaṁ kho saraṇaṁ khemaṁ
etaṁ saraṇamuttamaṁ,
etaṁ saraṇamāgamma,
sabbadukkhā pamuccati. 14

193. Dullabho purisājañño,
na so sabattha jāyati,
yattha so jāyati dhīro
taṁ kulaṁ sukhamedhati. 15

194. Sukho Buddhānaṁ uppādo,
sukhā saddhammadesanā,
sukhā saṅghassa sāmaggi,
samaggānaṁ tapo sukho. 16

190-191. He who has gone for refuge to the Buddha, his Teaching and his Order, penetrates with transcendental wisdom the Four Noble Truths—suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering.[23] 12-13

192. This indeed is the safe refuge, this is the refuge supreme. Having gone to such a refuge, one is released from all suffering. 14

193. Hard to find is the thoroughbred man (the Buddha); he is not born everywhere. Where such a wise man is born, that clan thrives happily. 15

194. Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is the harmony in the Order, and blessed is the spiritual pursuit of the united truth-seekers. 16

195. Pūjārahe pūjayato,
Buddhe yadi va sāvake,
papañca samatikkante,
tiṇṇa sokapariddave. 17

196. Te tādise pūjayato,
nibbute akutobhaye,
nasakkā puññaṁ saṅkhātuṁ,
imettaṁ iti kena ci. 18

BUDDHAVAGGO CUDDASAMO



195–196. He who reveres those worthy of reverence, the Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation—he who reveres such peaceful and fearless ones, his merit none can compute by any measure. 17-18

15. SUKHAVAGGA

197. Susukhaṁ vata jīvāma
verinesu averino,
verinesu manussesu
viharāma averino. 1

198. Susukhaṁ vata jīvāma
āturesu anāturā,
āturesu manussesu
viharāma anāturā. 2

199. Susukhaṁ vata jīvāma
ussukesu anussukā,
ussukesu manussesu
viharāma anussukā. 3

200. Susukhaṁ vata jīvāma
yesaṁ no natthi kiñcanaṁ,
pītibhakkhā bhavissāma
devā ābhassarā yathā. 4

201. Jayaṁ veraṁ pasavati,
dukkhaṁ seti parājito,
upasanto sukhaṁ seti
hitvā jayaparājayaṁ. 5

202. Natthi rāgasamo aggi,
natthi dosasamo kali,
natthi khandhasamā dukkhā,
natthi santiparaṁ sukhaṁ. 6

15. HAPPINESS

197. Happy indeed we live, friendly amidst the hostile. Amidst hostile men we dwell free from hatred. 1

198. Happy indeed we live, unafflicted amidst the afflicted (by craving). Amidst afflicted men we dwell free from affliction. 2

199. Happy indeed we live, free from avarice amidst the avaricious. Amidst avaricious men we dwell free from avarice. 3

200. Happy indeed we live, we who possess nothing. Feeders on joy we shall be, like the Radiant Gods. 4

201. Victory begets enmity; the defeated dwell in pain. Happily the peaceful live, discarding both victory and defeat. 5

202. There is no fire like lust and no crime like hatred. There is no ill like the aggregates (of existence) and no bliss higher than the peace (of Nibbāna).[24] 6

203. Jighacchā paramā rogā,
saṅkhārā paramā dukhā,
etaṁ ñatvā yathābhūtaṁ
nibbāṅaṁ paramaṁ sukhaṁ. 7

204. Ārogyaparamā lābhā,
santuṭṭhi paramaṁ dhanaṁ,
vissāsaparamā ñātī,
nibbāṇaṁ paramaṁ sukhaṁ. 8

205. Pavivekarasaṁ pitvā
rasaṁ upasamassa ca
niddaro hoti nippāpo
dhammapīti rasaṁ pibaṁ. 9

206. Sāhu dassanamariyānaṁ
sannivāso sadā sukho,
adassanena bālānaṁ
niccameva sukhī siyā. 10

207. Bālasaṅgatacārī hi
dīghamaddhāna socati,
dukkho bālehi saṁvāso
amitteneva sabbadā,
dhīro ca sukhasaṁvāso
ñātīnaṁ va samāgamo. 11

203. Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbāna, the highest bliss.[25] 7

204. Health is the precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, Nibbāna the highest bliss. 8

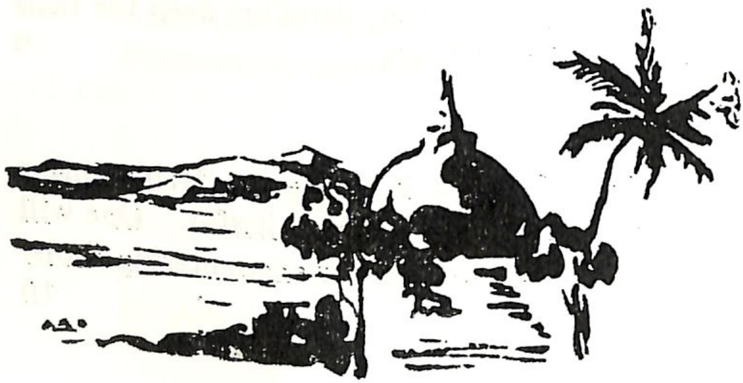
205. Having savoured the taste of solitude and peace (of Nibbāna), pain-free and stainless he becomes, drinking deep the taste of the bliss of Truth. 9

206. Good it is to see the Noble Ones; to live with them is ever blissful. One will always be happy by not encountering fools. 10

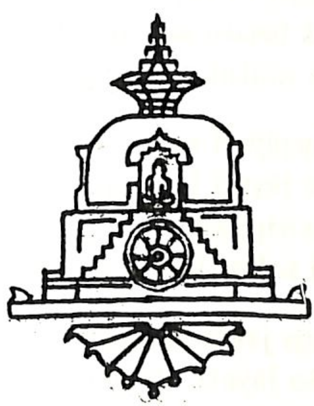
207. Indeed, he who moves in the company of fools grieves for long. Association with fools is ever painful, like partnership with an enemy. But association with the wise is happy, like meeting one's own kinsmen. 11

208. Tasmā hi :
Dhīrañca paññañca bahussutañca
dhorayhasīlaṁ vatavantamariyaṁ ;
taṁ tādisaṁ sappurisaṁ sumedhaṁ
bhajetha nakkhatta pathaṁ va
candimā. 12

SUKHAVAGGO PAṆṆARASAMO



208. Therefore, follow the Noble One, who is steadfast, wise, learned, dutiful and devout. One should follow only such a man, who is truly good and discerning, even as the moon follows the path of the stars. 12



16. PIYAVAGGA

209. Ayoge yuñjamattānaṁ
yogasmiñca ayojayaṁ,
atthaṁ hitvā piyaggāhī
pihetattānuyoginaṁ. 1

210. Mā piyehi samāgañchi,
appiyehi kudācanaṁ,
piyānaṁ adassanaṁ dukkhaṁ
appiyānañca dassanaṁ. 2

211. Tasmā piyaṁ na kayirātha,
piyāpāyo hi pāpako,
ganthā tesaṁ na vijjanti
yesaṁ natthi piyāppiyaṁ. 3

212. Piyato jāyatī soko,
piyato jāyatī bhayaṁ,
piyato vippamuttassa
natthi soko, kuto bhayaṁ? 4

213. Pemato jāyatī soko,
pemato jāyatī bhayaṁ,
pemato vippamuttassa
natthi soko, kuto bhayaṁ? 5

214. Ratiyā jāyatī soko,
ratiyā jayatī bhayaṁ,
ratiyā vippamuttassa
natthi soko, kuto bhayaṁ? 6

16. AFFECTION

209. Giving himself to things to be shunned and not exerting where exertion is needed, a seeker after pleasures, having given up his true welfare, envies those intent upon theirs. 1

210. Seek no intimacy with the beloved and also not with the unloved, for not to see the beloved and to see the unloved, both are painful. 2

211. Therefore, hold nothing dear, for separation from the dear is painful. There are no bonds for those who have nothing beloved or unloved. 3

212. From endearment springs grief, from endearment springs fear. For him who is wholly free from endearment there is no grief, whence then fear? 4

213. From affection springs grief, from affection springs fear. For him who is wholly free from affection there is no grief, whence then fear? 5

214. From attachment springs grief, from attachment springs fear. For him who is wholly free from attachment there is no grief, whence then fear? 6

215. Kāmato jāyatī soko,
kāmato jāyatī bhayaṁ,
kāmato vippamuttassa
natthi soko, kuto bhayaṁ? 7

216. Taṇhāya jāyatī soko,
taṇhāya jāyatī bhayaṁ,
taṇhāya vippamuttassa
natthi soko, kuto bhayaṁ? 8

217. Sīladassanasampannaṁ
dhammaṭṭhaṁ saccavedinaṁ
attano kamma kubhānaṁ
taṁ jano kurute piyaṁ. 9

218. Chandajāto anakkhāte,
manasā ca phuṭo siyā,
kāmesu ca appaṭibaddhacitto,
uddhaṁsoto'ti vuccati. 10

219. Cirappavāsiṁ purisaṁ
dūrato sotthimāgataṁ,
ñātimittā suhajjā ca,
abhinandanti sāgataṁ. 11

220. Tatheva katapuññampi
asmā lokā paraṁ gataṁ,
puññāni paṭigaṇhanti
piyaṁ ñātiṁ va āgataṁ. 12

PIYAVAGGO SOLASAMO

215. From lust springs grief, from lust springs fear. For him who is wholly free from lust there is no grief, whence then fear? 7

216. From craving springs grief, from craving springs fear. For him who is wholly free from craving there is no grief; whence then fear? 8

217. People hold dear him who embodies virtue and insight, who is principled, has realized the truth, and who himself does what he ought to be doing. 9

218. One who is intent upon the Ineffable (Nibbāna), dwells with mind inspired (by supramundane wisdom), and is no more bound by sense pleasures—such a man is called "One Bound Upstream".[26] 10

219. When, after a long absence, a man safely returns home from afar, his relatives, friends and well-wishers welcome him home on arrival. 11

220. As kinsmen welcome a dear one on arrival, even so his own good deeds will welcome the doer of good who has gone from this world to the next. 12

17. KODHAVAGGA

221. Kodhaṁ jahe, vippajaheyya mānaṁ.
saññojanaṁ sabbamatikkameyya,
taṁ nāmarūpasmiṁ asajjamānaṁ,
akiñcanaṁ nānupatanti dukkhā. 1

222. Yo ve uppatitaṁ kodhaṁ
rathaṁ bhantaṁ va dhāraye,
tamahaṁ sārathiṁ brūmi,
rasmiggāho itaro jano, 2

223. Akkodhena jine kodhaṁ,
asādhuṁ sādhunā jine,
jine kadariyaṁ dānena,
saccena alikavādinaṁ. 3

224. Saccaṁ bhaṇe na kujjheyya,
dajjā appasmiṁ pi yācito,
etehi tīhi ṭhānehi
gacche devāna santike. 4

225. Ahiṁsakā ye munayo,
niccaṁ kāyena saṁvutā,
te yanti accutaṁ ṭhānaṁ,
yattha gantvā na socare. 5

226. Sadā jāgaramānānaṁ,
ahorattānusikkhinaṁ,
nibbāṇaṁ adhimuttānaṁ,
atthaṁ gacchanti āsavā. 6

17. ANGER

221. One should give up anger, renounce pride, and overcome all fetters. Suffering never befalls him who clings not to mind and body and is detached. 1

222. He who checks rising anger as a charioteer checks a rolling chariot, him I call a true charioteer. Others only hold the reins. 2

223. Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth. 3

224. Speak the truth; yield not to anger; when asked, give even if you only have a little. By these three means can one reach the presence of the gods. 4

225. Those sages who are inoffensive and ever restrained in body, go to the Deathless State, where, having gone, they grieve no more. 5

226. Those who are ever vigilant, who discipline themselves day and night, and are ever intent upon Nibbāna—their defilements fade away. 6

227. Porāṇametaṁ Atula!
netaṁ ajjatanāmiva,
nindanti tuṇhimāsīnaṁ,
nindanti bahubhāṇinaṁ,
mitabhāṇinampi nindanti,
natthi loke anindito. 7

228. Na cāhu, naca bhavissati,
na cetarahi vijjati,
ekantaṁ nindito poso,
ekantaṁ vā pasaṁsito. 8

229. Yañce viññū pasaṁsanti
anuvicca suve suve
acchiddavuttiṁ medhāviṁ
paññāsīlasamāhitaṁ. 9

230. Nekkhaṁ jambonadasseva
ko taṁ ninditumarahati?
devā pi taṁ pasaṁsanti,
Brahmuṇā pi pasaṁsito. 10

231. kāyappakopaṁ rakkheyya,
kāyena saṁvuto siyā,
kāyaduccaritaṁ hitvā
kāyena sucaritaṁ care. 11

227. O Atula! Indeed, this is an ancient practice, not one only of today: they blame those who remain silent, they blame those who speak much, they blame those who speak in moderation. There is none in this world who is not blamed. 7

228. There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised. 8

229. But the man whom the wise praise, after observing him day after day, is one of flawless character, wise, and endowed with knowledge and virtue. 9

230. Who can blame such a one, as worthy as a coin of refined gold? Even the gods praise him; by Brahma, too, is he praised. 10

231. Let a man guard himself against irritability in bodily action; let him be controlled in deed. Abandoning bodily misconduct, let him practise good conduct in deed. 11

232. Vacīpakopaṁ rakkheyya,
vācāya saṁvuto siyā,
vacīduccaritaṁ hitvā
vācāya sucaritaṁ care. 12

233. Manopakopaṁ rakkheyya,
manasā saṁvuto siyā,
manoduccaritaṁ hitvā
manasā sucaritaṁ care. 13

234. Kāyena saṁvutā dhīrā
atho vācaya saṁvutā
manasā saṁvutā dhīrā
te ve suparisaṁvutā. 14

KODHAVAGGO SATTARASAMO

232. Let a man guard himself against irritability in speech; let him be controlled in speech. Abandoning verbal misconduct, let him practise good conduct in speech. 12

233. Let a man guard himself against irritability in thought; let him be controlled in mind. Abandoning mental misconduct, let him practise good conduct in thought. 13

234. The wise are controlled in bodily action, controlled in speech and controlled in thought. They are truly well-controlled. 14

18. MALAVAGGA

235. Paṇḍupalāso'va dānisi
yamapurisā pi ca te upaṭṭhitā,
uyyogamukhe ca tiṭṭhasi,
pātheyyampi ca te na vijjati. 1

236. So karohi dīpamattano,
khippaṁ vāyama, paṇḍito bhava ;
niddhantamalo anaṅgaṇo
dibbaṁ ariyabhūmiṁ upehisi. 2

237. Upanītavayo ca dānisi,
sampayātosi Yamassa santikaṁ,
vāso ca te natthi antarā,
pātheyyampi ca te na vijjati. 3

238. So karohi dīpamattano,
khippaṁ vāyama, paṇḍito bhava ;
niddhatamalo anaṅgaṇo
na puna jātijaraṁ upehisi. 4

239. Anupubbena medhāvi
thokathokaṁ khaṇe khaṇe
kammāro rajatasseva
niddhame malamattano. 5

240. Ayasāva malaṁ sammuṭṭhitaṁ,
taduṭṭhāya tameva khādati,
evaṁ atidhonacārinaṁ
sakakammāni nayanti duggatiṁ. 6

18. IMPURITY

235. Like a withered leaf are you now; death's messengers await you. You stand on the eve of your departure, yet you have made no provision for your journey! 1

236. Make an island for yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall enter the celestial abode of the Noble Ones. 2

237. Your life has come to an end now; you are setting forth into the presence of Yama, the king of death. No resting place is there for you on the way, yet you have made no provision for your journey! 3

238. Make an island for yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall not come again to birth and decay. 4

239. One by one, little by little, moment by moment, a wise man should remove his own impurities, as a smith removes the dross from silver. 5

240. Just as rust arising from iron eats away the base from which it arises, even so, their own deeds lead transgressors to states of woe. 6

241. Asajjhāyamalā mantā,
anuṭṭhānamalā gharā,
malaṁ vaṇṇassa kosajjaṁ,
pamādo rakkhato malaṁ. 7

242. Malitthiyā duccaritaṁ,
maccheraṁ dadato malaṁ
malā ve pāpakā dhammā
asmiṁ loke paramhi ca. 8

243. Tato malā malataraṁ
avijjā paramaṁ malaṁ
etaṁ malaṁ pahatvāna
nimmalā hotha bhikkhavo. 9

244. Sujīvaṁ ahirikena
kākasūrena dhaṁsinā
pakkhandinā pagabbhena
saṅkiliṭṭhena jīvitaṁ. 10

245. Hirimatā ca dujjīvaṁ
niccaṁ sucigavesinā
alīnen'appagabbhena
suddhājīvena passatā. 11

241. Non-repetition is the bane of scriptures; neglect is the bane of a home; slovenliness is the bane of personal appearance, and heedlessness is the bane of a guard. 7

242. Unchastity is the taint in a woman; niggardliness is the taint in a giver. Taints, indeed, are all evil things, both in this world and the next. 8

243. A worse taint than these is ignorance, the worst of all taints. Destroy this one taint and become taintless, O monks! 9

244. Easy is life for the shameless one who is as impudent as a crow, is backbiting and forward, arrogant and corrupt. 10

245. Difficult is life for the modest one who always seeks purity, is detached and unassuming, clean in life, and discerning. 11

246. Yo pāṇaṁ atipāteti,
musāvādañca bhāsati,
loke adinnaṁ ādiyati,
paradārañca gacchati. 12

247. Surāmeraya pānañca
yo naro anuyuñjati,
idh'evameso lokasmiṁ
mūlaṁ khaṇati attano. 13

248. Evaṁ bho purisa jānāhi,
pāpadhammā asaññatā,
mā taṁ lobho adhammo ca
ciraṁ dukkhāya randhayuṁ. 14

249. Dadāti ve yathāsaddhaṁ
yathā pasādanaṁ jano,
tattha yo maṅku bhavati
paresaṁ pānabhojane,
na so divā vā rattiṁ vā
samādhiṁ adhigacchati. 15

250. Yassa c'etaṁ samucchinnaṁ
mūlaghaccaṁ samūhataṁ,
sa ve divā vā rattiṁ vā
samādhiṁ adhigacchati. 16

251. Natthi rāgasamo aggi,
natthi dosasamo gaho,
natthi mohasamaṁ jālaṁ,
natthi taṇhāsamā nadī. 17

246-247. One who destroys life, utters lies, takes what is not given, goes to another man's wife, and is addicted to intoxicating drinks—such a man digs up his own root even in this very world. 12-13

248. Know this, O good man: evil things are difficult to control. Let not greed and wickedness drag you to protracted misery. 14

249. People give according to their faith or regard. If one becomes discontented with the food and drink given by others, one does not attain meditative absorption, either by day or by night. 15

250. But he in whom this (discontent) is fully destroyed, uprooted and extinct, he attains absorption, both by day and by night. 16

251. There is no fire like lust; there is no grip like hatred; there is no net like delusion; there is no river like craving. 17

252. Sudassaṁ vajjaṁ aññesaṁ,
attano pana duddasaṁ,
paresaṁ hi so vajjāni,
opuṇāti yathābhusaṁ ;
attano pana chādeti,
kaliṁ va kitavā saṭho. 18

253. Paravajjānupassissa,
niccaṁ ujjhānasaññino,
āsavā tassa vaḍḍhanti,
ārā so āsavakkhayā. 19

254. Ākāse padaṁ natthi,
samaṇo natthi bāhire,
papañcābhiratā pajā,
nippapañcā Tathāgatā. 20

255. Ākāse padaṁ natthi,
samaṇo natthi bāhire,
saṅkhārā sassatā natthi,
natthi Buddhānamiñjitaṁ 21

MALAVAGGO AṬṬHĀRASAMO

252. Easily seen is the fault of others, but one's own is difficult to see. Like chaff one winnows another's faults, but hides one's own, even as a crafty fowler hides behind sham branches. 18

253. He who seeks another's faults, who is ever censorious—his cankers grow. He is far from destruction of the cankers. 19

254. There is no track in the sky, and no recluse outside (the Buddha's dispensation). Mankind delights in worldliness, but the Buddhas are free from worldliness.[27] 20

255. There is no track in the sky, and no recluse outside (the Buddha's dispensation). There are no conditioned things that are eternal, and no instability in the Buddhas. 21

19. DHAMMAṬṬHAVAGGA

256. Na tena hoti dhammaṭṭho
yenatthaṁ sahasā naye,
yo ca atthaṁ anatthañca
ubho niccheyya paṇḍito. 1

257. Asāhasena dhammena
samena nayatī pare,
dhammassa gutto medhāvī
dhammaṭṭho ti pavuccati. 2

258. Na tena paṇḍito hoti
yāvatā bahu bhāsati,
khemī averī abhayo
paṇḍito ti pavuccati. 3

259. Na tāvatā dhammadharo
yāvatā bahu bhāsati,
yo ca appampi sutvāna
dhammaṁ kāyena passati,
sa ve dhammadharo hoti
yo dhammaṁ nappamajjati. 4

260. Na tena thero hoti
yenassa palitaṁ siro,
paripakko vayo tassa
moghajiṇṇo'ti vuccati. 5

19. THE JUST

256. Not by passing arbitrary judgements does a man become just; a wise man is he who investigates both right and wrong. 1

257. He who does not judge others arbitrarily, but passes judgement impartially according to truth, that sagacious man is a guardian of law and is called just. 2

258. One is not wise because one speaks much. He who is peaceable, friendly and fearless is called wise. 3

259. A man is not versed in Dhamma because he speaks much. He who, after hearing even a little Dhamma, realizes its truth directly and is not heedless of it, is
truly versed in the Dhamma. 4

260. A monk is not an Elder because his head is gray. He is but ripe in age, and he is called one grown old in vain. 5

261. Yamhi saccañca dhammo ca
ahiṁsā saññamo damo,
sa ve vantamalo dhīro
thero iti pavuccati. 6

262. Na Vākkaraṇa mattena
vaṇṇapokkharatāya vā
sādhurūpo naro hoti
issukī maccharī saṭho. 7

263. Yassa cetaṁ samucchinnaṁ
mūlaghaccaṁ samūhataṁ,
sa vantadoso medhāvi
sādhurūpo'ti vuccati. 8

264. Na muṇḍakena samaṇo,
abbato alikaṁ bhaṇaṁ ;
icchālobhasamāpanno
samaṇo kiṁ bhavissati? 9

265. Yo ca sameti pāpāni
anuṁ thūlāni sabbaso,
samitattā hi pāpānaṁ
samaṇo'ti pavuccati. 10

266. Na tena bhikkhu hoti
yāvatā bhikkhate pare ;
vissaṁ dhammaṁ samādāya
bhikkhu hoti na tāvatā, 11

261. One in whom there is truthfulness, virtue, inoffensiveness, restraint and self-mastery, who is free from defilements and is wise—he is truly called an Elder. 6

262. Not by mere eloquence nor by beauty of form does a man become accomplished, if he is jealous, selfish and deceitful. 7

263. But he in whom these are wholly destroyed, uprooted and extinct, and who has cast out hatred—that wise man is truly accomplished. 8

264. Not by shaven head does a man who is indisciplined and untruthful become a monk. How can he who is full of desire and greed be a monk? 9

265. He who wholly subdues evil both small and great is called a monk, because he has overcome all evil. 10

266. He is not a monk just because he lives on others' alms. Not by adopting outward form does one become a true monk. 11

267. Yodha puññañca pāpañca
bāhetvā brahmacariyavā
saṅkhāya loke carati,
sa ve bhikkhū'ti vuccati. 12

268. Na monena munī hoti
mūḷharūpo aviddasu ;
yo ca tulaṁ'va paggayha
varamādāya paṇḍito. 13

269. Pāpāni parivajjeti,
sa munī tena so munī,
yo munāti ubho loke
munī tena pavuccati. 14

270. Na tena ariyo hoti
yena pāṇāni hiṁsati ;
ahiṁsā sabbapāṇānaṁ
ariyo'ti pavuccati. 15

271. Na sīlabbatamattena
bāhusaccena vā puna
athavā samādhi lābhena
vivicca sayanena vā. 16

272. Phusāmi nekkhammasukhaṁ
aputhujjanasevitaṁ,
bhikkhu vissāsamāpādi
appatto āsavakkhayaṁ. 17

DHAMMAṬṬHAVAGGO EKŪNAVĪSATIMO

267. Whoever here (in the Dispensation) lives the holy life, transcending both merit and demerit, and walks with understanding in this world—he is truly called a monk. 12

268. Not by observing silence does one become a sage, if he be foolish and ignorant. But that man is wise who, as if holding a balance-scale, accepts only the good. 13

269. The sage, (thus) rejecting the evil, is truly a sage. Since he comprehends both (present and future) worlds, he is called a sage. 14

270. He is not noble who injures living beings. He is called noble because he is harmless towards all living beings. 15

271-272. Not by rules and observances, not even by much learning, nor by gain of absorption, nor by a life of seclusion, nor by thinking, "I enjoy the bliss of renunciation, which is not experienced by the worldling" should you, O monks, rest content, until the utter destruction of cankers (Arahatship) is reached. 16-17

20. MAGGAVAGGA

273. Maggān' aṭṭhaṅgiko seṭṭho,
saccānaṁ caturo padā,
virāgo seṭṭho dhammānaṁ,
dipadānañca cakkhumā. 1

274. Eso va maggo, natthañño,
dassanassa visuddhiyā,
etañhi tumhe paṭipajjatha :
mārass' etaṁ pamohaṇaṁ. 2

275. Etañhi tumhe paṭipannā
dukkhass' antaṁ karissatha,
akkhāto ve mayā maggo
aññāya sallasanthanaṁ. 3

276. Tumhehi kiccaṁ ātappaṁ
akkhātāro Tathāgatā ;
paṭipannā pamokkhanti
jhāyino Mārabandhanā. 4

277. Sabbe saṅkhārā aniccā' ti
yadā paññāya passati,
atha nibbindati dukkhe ;
esa maggo visuddhiyā. 5

278. Sabbe saṅkhārā dukkhā'ti
yadā paññāya passati,
atha nibbindati dukkhe ;
esa maggo visuddhiyā. 6

20. THE PATH

273. Of all paths the Eightfold Path is the best; of all truths the Four Noble Truths are the best; of all things passionlessness is the best; of men the Seeing One (the Buddha) is the best.[28] 1

274. This is the only path; there is none other for the purification of insight. Tread this path, and you will bewilder Māra. 2

275. Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I make
known the path. 3

276. You yourselves must strive; the Buddhas[29] only point the way. Those meditative ones who tread the path are released
from the bonds of Māra. 4

277. "All conditioned things are impermanent"—when one sees this with wisdom, one turns away from suffering. This is the
path to purification. 5

278. "All conditioned things are unsatisfactory"—when one sees this with wisdom, one turns away from suffering. This is the
path to purification. 6

279. Sabbe dhammā anattā'ti
yadā paññāya passati,
atha nibbindati dukkhe ;
esa maggo visuddhiyā. 7

280. Uṭṭhānakālamhi anuṭṭhahāno
yuvā balī ālasiyaṁ upeto,
saṁsanna saṅkappamano kusīto
paññāya maggaṁ alaso na vindati. 8

281. Vacānurakkhī manasā susaṁvuto,
kāyena ca akusalaṁ na kayirā ;
ete tayo kammapathe visodhaye
ārādhaye maggaṁ isippaveditaṁ. 9

282. Yogā ve jāyatī bhūri,
ayogā bhūrisaṅkhayo ;
etaṁ dvedhā pathaṁ ñatvā
bhavāya vibhavāya ca,
tathattānaṁ niveseyya
yathā bhūri pavaḍḍhati. 10

283. Vanaṁ chindatha mā rukkhaṁ,
vanato jāyate bhayaṁ ;
chetvā vanañca vanathañca
nibbanā hotha bhikkhavo. 11

279. "All things are not-self"—when one sees this with wisdom, one turns away from suffering. This is the path to purification. 7

280. The idler who does not exert himself when he should, who though young and strong is full of sloth, with a mind full of vain thoughts—such an indolent man does not find the path to wisdom. 8

281. Let a man be watchful of speech, well controlled in mind, and not commit evil in bodily action. Let him purify these three courses of action, and win the path made known by the Great Sage.[30] 9

282. Wisdom springs from meditation; without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself that his wisdom may increase. 10

283. Cut down the forest (lust), but not the tree; from the forest springs fear. Having cut down the forest and the under-brush (desire), be passionless, O monks![31] 11

284. Yāva hi vanatho na chijjati
aṇumatto pi narassa nārisu
paṭibaddhamano va tāva so
vaccho khīrapako va mātari. 12

285. Ucchinda sinehamattano
kumudaṁ sāradikaṁ va pāṇiṇā
santimaggameva brūhaya
nibbāṇaṁ sugatena desitaṁ. 13

286. Idha vassaṁ vasissāmi
idha hemantagimhisu
iti bālo vicinteti
antarāyaṁ na bujjhati. 14

287. Taṁ puttapasusammattaṁ
byāsattamanasaṁ naraṁ
suttaṁ gāmaṁ mahogho va
maccu ādāya gacchati. 15

288. Na santi puttā tāṇāya
na pitā nāpi bandhavā,
antakenā' dhipannassa
natthi ñātīsu tāṇatā. 16

289. Etamatthavasaṁ ñatvā
paṇḍito sīlasaṁvuto
nibbānagamanaṁ maggaṁ
khippameva visodhaye. 17

MAGGAVAGGO VĪSATIMO

284. For so long as the underbrush of desire, even the most subtle, of a man towards a woman is not cut down, his mind is in bondage, like the sucking calf to its mother. 12

285. Cut off your affection in the manner a man plucks with his hand an autumn lotus. Cultivate only the path to peace, Nibbāna, as made known by the Exalted One. 13

286. "Here shall I live during the rains, here in winter and summer"—thus thinks the fool. He does not realize the danger (that death might intervene). 14

287. As a great flood carries away a sleeping village, so death seizes and carries away the man with a clinging mind, doting on his children and cattle. 15

288. For him who is assailed by death there is no protection by kinsmen. None there are to save him—no sons, nor father nor relatives. 16

289. Realizing this fact, let the wise man, restrained by morality, hasten to clear the path leading to Nibbāna. 17

21. PAKIṆṆAKAVAGGA

290. Mattā sukhapariccāgā
passe ce vipulaṁ sukhaṁ,
caje mattāsukhaṁ dhīro
sampassaṁ vipulaṁ sukhaṁ. 1

291. Paradukkhūpadānena
attano sukhamicchati,
verasaṁsaggasaṁsaṭṭho
verā so na parimuccati. 2

292. Yaṁ hi kiccaṁ tadapaviddhaṁ,
akiccaṁ pana kayirati ;
unnaḷānaṁ pamattānaṁ
tesaṁ vaḍḍhanti āsavā. 3

293. Yesañca susamāraddhā
niccaṁ kāyagatā sati,
akiccaṁ te na sevanti
kicce sātaccakārino,
satānaṁ sampajānānaṁ
atthaṁ gacchanti āsavā. 4

294. Mātaraṁ pitaraṁ hantvā
rājāno dve ca khattiye
raṭṭhaṁ sānucaraṁ hantvā
anīgho yāti brāhmaṇo. 5

21. MISCELLANEOUS

290. If by renouncing a lesser happiness one may realize a greater happiness, let the wise man renounce the lesser, having regard for the greater. 1

291. Entangled by the bonds of hate, he who seeks his own happiness by inflicting pain on others, is never delivered from hatred. 2

292. The cankers only increase for those who are arrogant and heedless, who leave undone what should be done and do what should not be done. 3

293. The cankers cease for those mindful and clearly comprehending ones who always earnestly practise mindfulness of the body, who do not resort to what should not be done, and steadfastly pursue what should be done. 4

294. Having slain mother (craving), father (self-conceit), two warrior kings (eternalism and nihilism), and destroyed a country (sense organs and sense objects) together with its treasurer (attachment and lust), ungrieving goes the holy man. 5

295. Mātaraṁ pitaraṁ hantvā
rājāno dve ca sotthiye
veyyagghapañcamaṁ hantvā
anīgho yāti brāhmaṇo. 6

296. Suppabuddhaṁ pabujjhanti
sadā Gotamasāvakā,
yesaṁ divā ca ratto ca
niccaṁ Buddhagatā sati. 7

297. Suppabuddhaṁ pabujjhanti
sadā Gotamasāvakā,
yesaṁ divā ca ratto ca
niccaṁ Dhammagatā sati. 8

298. Suppabuddhaṁ pabujjhanti
sadā Gotamasāvakā,
yesaṁ divā ca ratto ca
niccaṁ Saṅghagatā sati. 9

299. Suppabuddhaṁ pabujjhanti
sadā Gotamasāvakā,
yesaṁ divā ca ratto ca
niccaṁ kāyagatā sati. 10

300. Suppabuddhaṁ pabujjhanti
sadā Gotamasāvakā,
yesaṁ divā ca ratto ca
ahiṁsāya rato mano. 11

295. Having slain mother, father, two brahmin kings (two extreme views), and a tiger as the fifth (the five mental hindrances), ungrieving goes the holy man. 6

296. Those disciples of Gotama ever awaken happily who day and night constantly practise the Recollection of the Qualities of the Buddha. 7

297. Those disciples of Gotama ever awaken happily who day and night constantly practise the Recollection of the Qualities of the Dhamma. 8

298. Those disciples of Gotama ever awaken happily who day and night constantly practise the Recollection of the Qualities of the Sangha. 9

299. Those disciples of Gotama ever awaken happily who day and night constantly practise Mindfulness of the Body. 10

300. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of non-violence. 11

301. Suppabuddhaṁ pabujjhanti
sadā Gotamasāvakā,
yesaṁ divā ca ratto ca
bhāvanāya rato mano. 12

302. Duppabbajjaṁ durabhiramaṁ,
durāvāsā gharā dukhā,
dukkhosamānasaṁvāso,
dukkhānupatitaddhagū ;
tasmā na caddhagū siyā,
na ca dukkhānupatito siyā. 13

303. Saddho sīlena sampanno
yasobhogasamappito
yaṁ yaṁ padesaṁ bhajati
tattha tattheva pūjito. 14

304. Dūre santo pakāsenti
Himavanto va pabbato,
asantettha na dissanti
ratti khittā yathā sarā. 15

305. Ekāsanaṁ ekaseyyaṁ
eko caramatandito
eko damayaṁ attānaṁ
vanante ramito siyā. 16

PAKIṆṆAKAVAGGO EKAVĪSATIMO

301. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of meditation. 12

302. Difficult is life as a monk; difficult is it to delight therein. Also difficult and sorrowful is household life. Suffering comes from association with unequals; suffering comes from wandering in samsāra. Therefore, be not an aimless wanderer, be not a pursuer of suffering. 13

303. He who is full of faith and virtue, and possessess good repute and wealth—he is respected everywhere, in whatever land he travels. 14

304. The good shine even from afar, like the Himalaya mountain. But the wicked are unseen, like arrows shot in the night. 15

305. He who sits alone, sleeps alone and walks alone, who is strenuous and subdues himself alone, will find delight in the solitude of the forest. 16

22. NIRAYAVAGGA

306. Abhūtavādī nirayaṁ upeti
yo vāpi katvā na karomī'ti cāha,
ubho pi te pecca samā bhavanti,
nihīnakammā manujā parattha. 1

307. Kāsāvakaṇṭhā bahavo
pāpadhammā asaññatā
pāpā pāpehi kammehi
nirayaṁ te upapajjare. 2

308. Seyyo ayoguḷo bhutto
tatto aggisikhūpamo,
yañce bhuñjeyya dussīlo
raṭṭhapiṇḍaṁ asaññato. 3

309. Cattāri ṭhānāni naro pamatto
āpajjati paradārūpasevī :
apuññalābhaṁ, na nikāmaseyyaṁ,
nindaṁ tatīyaṁ, nirayaṁ
catutthaṁ. 4

310. Apuññalābho ca gatī ca pāpikā,
bhītassa bhītaya ratī ca thokikā,
rājā ca daṇḍaṁ garukaṁ paṇeti,
tasmā naro paradāraṁ na seve. 5

22. THE STATE OF WOE

306. The liar goes to the state of woe; also he who, having done (wrong), says, "I did not do it." Men of base actions both, on departing they share the same destiny in the other world. 1

307. There are many evil characters and uncontrolled men wearing the saffron robe. These wicked men will be born in states of woe because of their evil deeds. 2

308. It would be better to swallow a red-hot iron ball, blazing like fire, than as an immoral and uncontrolled monk to eat the alms of the people. 3

309. Four misfortunes befall the reckless man who consorts with another's wife: acquisition of demerit, disturbed sleep, ill-repute and (rebirth in) states of woe. 4

310. Such a man acquires demerit and an unhappy birth in the future. Brief is the pleasure of the frightened man and woman, and the king imposes heavy punishment. Hence, let no man consort with another's wife. 5

311. Kuso yathā duggahito
hatthamevānukantati,
sāmaññaṁ dupparāmaṭṭhaṁ
nirayāyūpakaḍḍhati. 6

312. Yaṁ kiñci sithilaṁ kammaṁ
saṇkiliṭṭhañca yaṁ vataṁ
saṇkassaraṁ brahmacariyaṁ
na taṁ hoti mahapphalaṁ. 7

313. Kayirā ce kayirāthenaṁ
daḷham enaṁ parakkame,
sithilo hi paribbājo
bhiyyo ākirate rajaṁ. 8

314. Akataṁ dukkataṁ seyyo,
pacchā tappati dukkaṭaṁ,
katañca sukataṁ seyyo
yaṁ katvā nānutappati. 9

315. Nagaraṁ yathā paccantaṁ,
guttaṁ santarabāhiraṁ,
evaṁ gopetha attānaṁ,
khaṇo ve mā upaccagā,
khaṇātitā hi socanti
nirayaṁhi samappitā. 10

316. Alajjitāye lajjanti,
lajjitāye na lajjare,
micchādiṭṭhisamādānā
sattā gacchanti duggatiṁ. 11

311. Just as *kusa* grass wrongly handled cuts the hand, even so, a recluse's life wrongly lived drags one to states of woe. 6

312. Any loose act, any corrupt observance, any life of questionable celibacy—none of these bear much fruit. 7

313. If anything is to be done, let one do it with sustained vigor. A lax monastic life stirs up the dust of passions all the more. 8

314. An evil deed is better left undone, for such a deed torments one afterwards. But a good deed is better done, doing which one repents not later. 9

315. Just as a border city is closely guarded both within and without, even so, guard yourself. Do not let slip this opportunity (for spiritual growth). For those who let slip this opportunity grieve indeed when consigned to hell.[32] 10

316. Those who are ashamed of what they should not be ashamed of, and are not ashamed of what they should be ashamed of—upholding false views, they go to states of woe. 11

317. Abhaye bhayadassino,
bhaye cābhayadassino,
micchādiṭṭhisamādānā
sattā gacchanti duggatiṁ. 12

318. Avajje vajjadassino,
vajje cāvajjadassino,
micchādiṭṭhisamādānā
sattā gacchanti duggatiṁ. 13

319. Vajjañca vajjato ñatvā,
avajjañca avajjato,
sammādiṭṭhisamādānā,
sattā gacchanti suggatiṁ. 14

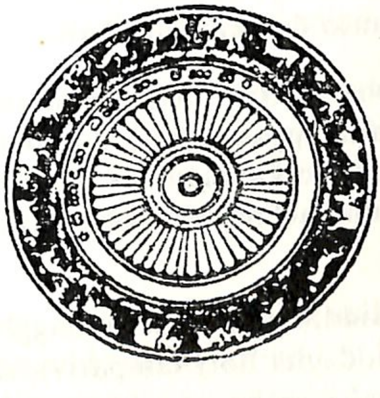
NIRAYAVAGGO BĀVĪSATIMO



317. Those who see something to fear where there is nothing to fear, and see nothing to fear where there is something to fear —upholding false views, they go to states of woe. 12

318. Those who imagine evil where there is none, and do not see evil where it is—upholding false views, they go to states of woe. 13

319. Those who discern the wrong as wrong and the right as right—upholding right views, they go to realms of bliss. 14



23. NĀGAVAGGA

320. Ahaṁ nāgo va saṇgāme
cāpāto patitaṁ saraṁ
ativākyaṁ titikkhissaṁ ;
dussīlo hi bahujjano. 1

321. Dantaṁ nayanti samitiṁ,
dantaṁ rājābhirūhati,
danto seṭṭho manussesu
yotivākyaṁ titikkhati. 2

322. Varaṁ assatarā dantā,
ājānīyā ca sindhavā,
kuñjarā ca mahānāgā,
attadanto tato varaṁ. 3

323. Nahi etehi yānehi
gaccheyya agataṁ disaṁ,
yathāttanā sudantena
danto dantena gacchati. 4

324. Dhanapālako nāma kuñjaro
kaṭukappabhedano dunnivārayo
baddho kabalaṁ na bhuñjati,
sumarati nāgavanassa kuñjaro. 5

325. Middhī yadā hoti mahagghaso ca
niddāyitā hoti samparivattasāyī
mahāvarāho va nivāpapuṭṭho
punappunaṁ gabbhamupeti mando. 6

23. THE ELEPHANT

320. As an elephant in the battlefield withstands arrows shot from bows all around, even so shall I endure abuse. There are many, indeed, who lack virtue. 1

321. A tamed elephant is led into a crowd, and the king mounts a tamed elephant. Best among men is the subdued one who endures abuse. 2

322. Excellent are well-trained mules, thoroughbred Sindhu horses and noble tusker elephants. But better still is the man who has subdued himself. 3

323. Not by these mounts, however, would one go to the Untrodden Land (Nibbāna), as one who is self-tamed goes by his own tamed and well-controlled mind. 4

324. Musty during rut, the tusker named Dhanapālaka is uncontrollable. Held in captivity, the tusker does not touch a morsel, but only longingly calls to mind the elephant forest. 5

325. When a man is sluggish and gluttonous, sleeping and rolling around in bed like a fat domestic pig, that sluggard undergoes rebirth again and again. 6

326. Idaṁ pure cittamacārī cārikaṁ
yenicchakaṁ yatthakāmaṁ
yathāsukhaṁ.
Tadajjahaṁ niggahessāmi yoniso
hatthippabhinnaṁ viya
aṇkusaggaho. 7

327. Appamādaratā hotha,
sacittamanurakkhatha,
duggā uddharathattānaṁ
paṅke sannova kuñjaro. 8

328. Sace labhetha nipakaṁ sahāyaṁ
saddhiṁ caraṁ sādhuvihāridhīraṁ,
abhibhuyya sabbāni parissayāni
careyya tenattamano satīmā. 9

329. No ce labhetha nipakaṁ sahāyaṁ
saddhiṁ caraṁ sādhuvihāridhīraṁ,
rājā va raṭṭhaṁ vijitaṁ pahāya
eko care mātaṅgaraññe va nāgo. 10

330. Ekassa caritaṁ seyyo
natthi bāle sahāyatā,
eko care na ca pāpānī kayirā
appossukko mātaṅgaraññe va nāgo. 11

326. Formerly this mind wandered about as it liked, where it wished and according to its pleasure, but now I shall thoroughly master it with wisdom as a mahout controls with his ankus an elephant in rut. 7

327. Delight in heedfulness! Guard well your thoughts! Draw yourself out of this bog of evil, even as an elephant draws himself out of the mud. 8

328. If for company you find a wise and prudent friend who leads a good life, you should, overcoming all impediments, keep his company joyously and mindfully. 9

329. If for company you cannot find a wise and prudent friend who leads a good life, then, like a king who leaves behind a conquered kingdom, or like a lone elephant in the elephant forest, you should go your way alone. 10

330. Better it is to live alone; there is no fellowship with a fool. Live alone and do no evil; be carefree like an elephant in the elephant forest. 11

331. Atthamhi jātamhi sukhā sahāyā,
tuṭṭhī sukhā yā itarītarena,
puññaṁ sukhaṁ jīvitasaṅkhayamhi,
sabbassa dukkhassa sukhaṁ
pahāṇaṁ. 12

332. Sukhā matteyyatā loke
atho petteyyatā sukhā
sukhā sāmaññatā loke
atho brahmaññatā sukhā. 13

333. Sukhaṁ yāva jarā sīlaṁ
sukhā saddhā patiṭṭhitā
sukho paññāya paṭilābho
pāpānaṁ akaraṇaṁ sukhaṁ. 14

NĀGAVAGGO TEVĪSATIMO



331. Good are friends when need arises; good is contentment with just what one has; good is merit when life is at an end, and good is the abandoning of all suffering (through Arahatship). 12

332. In this world, good it is to serve one's mother, good it is to serve one's father, good it is to serve the monks, and good it is to serve the holy men. 13

333. Good is virtue until life's end, good is faith that is steadfast, good is the acquisition of wisdom, and good is the avoidance of evil. 14

24. TAṆHĀVAGGA

334. Munujassa pamattacārino
taṇhā vaḍḍhati māluvā viya,
so plavati hurāhuraṁ
phalamicchaṁ va vanasmiṁ vānaro. 1

335. Yaṁ esā sahate jammī
taṅhā loke visattikā
sokā tassa pavaḍḍhanti
abhivaṭṭhaṁ va bīraṇaṁ. 2

336. Yo cetaṁ sahate jammiṁ
taṇhaṁ loke duraccayaṁ
sokā tamhā papatanti
udabindū va pokkharā. 3

337. Taṁ vo vadāmi bhaddaṁ vo,
yāvantettha samāgatā,
taṇhāya mūlaṁ khaṇatha
usīrattho va bīraṇaṁ,
mā vo naḷaṁ'va soto'va
Māro bhañji punappunaṁ. 4

338. Yathāpi mūle anupaddave daḷhe
chinno pi rukkho punareva rūhati
evampi taṇhānusaye anūhate
nibbattatī dukkhamidaṁ punappunaṁ 5

24. CRAVING

334. The craving of one given to heedless living grows like a creeper. Like the monkey seeking fruits in the forest, he leaps from life to life (tasting the fruit of his kamma). 1

335. Whoever is overcome by this wretched and sticky craving, his sorrows grow like grass after the rains. 2

336. But whoever overcomes this wretched craving, so difficult to overcome, from him sorrows fall away like water from a lotus leaf. 3

337. This I say to you: Good luck to all assembled here! Dig up the root of craving, like one in search of the fragrant roots of *bīrana* grass. Let not Māra crush you again and again, as a flood crushes a reed. 4

338. Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, suffering springs up again and again. 5

339. Yassa chattiṁsatī sotā
manāpasavaṇā bhusā
vāhā vahanti duddiṭṭhiṁ
saṅkappā rāganissitā. 6

340. Savanti sabbadhī sotā,
latā ubbhijja tiṭṭhati,
tañ ca disvā lataṁ jātaṁ
mūlaṁ paññāya chindatha. 7

341. Saritāni sinehitāni ca
somanassāni bhavanti jantuno,
te sātasitā sukhesino
te ve jātijarūpagā narā. 8

342. Tasiṇāya purakkhatā pajā
parisappanti saso va bandhito,
saññojanasaṅgasattakā
dukkhamupenti punappunaṁ cirāya. 9

343. Tasiṇāya purakkhatā pajā
parisappanti saso va bandhito,
tasmā tasiṇaṁ vinodaye
ākaṇkhantaṁ virāgamattano. 10

344. Yo nibbanatho vanādhimutto
vanamutto vanameva dhāvati,
taṁ puggalametha passatha,
mutto bandhanameva dhāvati. 11

339. The misguided man in whom the thirty-six currents of craving strongly rush toward pleasurable objects, is swept away by the flood of his passionate thoughts.[33] 6

340. Everywhere these currents flow, and the creeper (of craving) sprouts and grows. Seeing that the creeper has sprung up, cut off its root with wisdom. 7

341. Flowing in (from all objects) and watered by craving, feelings of pleasure arise in beings. Bent on pleasures and seeking enjoyment, these men fall prey to birth and decay. 8

342. Beset by craving, people run about like an entrapped hare. Held fast by mental fetters, they come to suffering again and again for a long time. 9

343. Beset by craving, people run about like an entrapped hare. Therefore, one who yearns to be passion-free should destroy his own craving. 10

344. There is one who, turning away from desire (for household life) takes to the life of the forest (i.e., of a monk). But after being freed from the household, he runs back to it. Behold that man! Though freed, he runs back to that very bondage! 11

345. Na taṁ daḷhaṁ bandhanamāhu dhīrā ;
yadāyasaṁ darujaṁ babbajaṁ ca,
sārattarattā maṇikuṇḍalesu,
puttesu dāresu ca yā apekkhā. 12

346. Etaṁ daḷhaṁ bandhanamāhu dhīrā
ohārinaṁ sithilaṁ duppamuñcaṁ
etampi chetvāna paribbajanti
anapekkhino kāmasukhaṁ pahāya. 13

347. Ye rāgarattānupatanti sotaṁ
sayaṁ kataṁ makkaṭako va jālaṁ,
etampi chetvāna vajanti dhīrā
anapekkhino sabbadukkhaṁ pahāya.
14

348. Muñca pure muñca pacchato
majjhe muñca bhavassa pāragū,
sabbattha vimuttamānaso
na punaṁ jātijaraṁ upehisi. 15

349. Vitakkapamathitassa jantuno
tibbarāgassa subhānupassino
bhiyyo taṇhā pavaḍḍhati,
esa kho daḷhaṁ karoti bandhanaṁ. 16

345-346. That is not a strong fetter, the wise say, which is made of iron, wood or hemp. But the infatuation and longing for jewels and ornaments, children and wives—that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove. This, too, the wise cut off. Giving up sensual pleasure, and without any longing, they renounce the world. 12-13

347. Those who are lust-infatuated fall back into the swirling current (of samsāra) like a spider on its self-spun web. This, too, the wise cut off. Without any longing, they abandon all suffering and renounce the world. 14

348. Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence. With mind wholly liberated, you shall come no more to birth and death. 15

349. For a person tormented by evil thoughts, who is passion-dominated and given to the pursuit of pleasure, his craving steadily grows. He makes the fetter strong indeed. 16

350. Vitakkūpasame ca yo rato
asubhaṁ bhāvayate sadā sato,
esa kho vyantikāhiti,
esa checchati Mārabandhanaṁ. 17

351. Niṭṭhaṅgato asantāsi
vītataṇho anaṅgano
acchindi bhavasallāni
antimoyaṁ samussayo. 18

352. Vītataṇho anādāno
niruttipadakovido
akkharānaṁ sannipātaṁ
jaññā pubbāparāni ca,
sa ve antimasārīro
mahāpañño mahāpuriso'ti vuccati. 19

353. Sabbābhibhū sabbavidūhamasmi
sabbesu dhammesu anūpalitto
sabbañjaho taṇhakkhaye vimutto,
sayaṁ abhiññāya kamuddiseyyaṁ ? 20

354. Sabbadānaṁ dhammadānaṁ jināti,
sabbarasaṁ dhammaraso jināti,
sabbaratiṁ dhammarati jināti,
taṇhakkhayo sabbadukkhaṁ jināti.
21

350. He who delights in subduing evil thoughts, who meditates on the impurities and is ever mindful—it is he who will make an end of craving and rend asunder Māra's fetter. 17

351. He who has reached the goal, is fearless, free from craving, passionless, and has plucked out the thorns of existence—for him this is the last body. 18

352. He who is free from craving and attachment, is perfect in uncovering the true meaning of the Teaching, and knows the arrangement of the sacred texts in correct sequence—he, indeed, is the bearer of his final body. He is truly called the profoundly wise one, the great man. 19

353. A victor am I over all, all have I known. Yet unattached am I to all that is conquered and known. Abandoning all, I am freed through the destruction of craving. Having thus directly comprehended all by myself, whom shall I call my teacher? 20

354. The gift of Dhamma excels all gifts; the taste of Dhamma excels all tastes; the delight in Dhamma excels all delights. The Craving-Freed vanquishes all suffering. 21

355. Hananti bhogā dummedhaṁ
no ca pāragavesino
bhogataṇhāya dummedho
hanti aññe'va attanaṁ. 22

356. Tiṇadosāni khettāni,
rāgadosā ayaṁ pajā,
tasmā hi vitarāgesu
dinnaṁ hoti mahapphalaṁ. 23

357. Tiṇadosāni khettāni,
dosadosā ayaṁ pajā,
tasmā hi vītadosesu
dinnaṁ hoti mahapphalaṁ. 24

358. Tiṇadosāni khettāni,
mohadosā ayaṁ pajā,
tasmā hi vītamohesu
dinnaṁ hoti mahapphalaṁ. 25

359. Tiṇadosāni khettāni,
icchādosā ayaṁ pajā,
tasmā hi vigaticchesu
dinnaṁ hoti mahapphalaṁ. 26

TAṆHĀVAGGO CATUVĪSATIMO

355. Riches ruin only the foolish, not those in quest of the Beyond. By craving for riches the witless man ruins himself as well as others. 22

356. Weeds are the bane of fields, lust is the bane of mankind. Therefore, what is offered to those free of lust yields abundant fruit. 23

357. Weeds are the bane of fields, hatred is the bane of mankind. Therefore, what is offered to those free of hatred yields abundant fruit. 24

358. Weeds are the bane of fields, delusion is the bane of mankind. Therefore, what is offered to those free of delusion yields abundant fruit. 25

359. Weeds are the bane of fields, desire is the bane of mankind. Therefore, what is offered to those free of desire yields abundant fruit. 26

25. BHIKKHUVAGGA

360. Cakkhunā saṁvaro sādhu,
sādhu sotena saṁvaro,
ghāṇena saṁvaro sādhu,
sādhu jivhāya saṁvaro. 1

361. Kāyena saṁvaro sādhu,
sādhu vācāya saṁvaro
manasā saṁvaro sādhu,
sādhu sabbattha saṁvaro ;
sabbattha saṁvuto bhikkhu
sabbadukkhā pamuccati. 2

362. Hatthasaññato pādasaññato
vācāya saññato saññatuttamo
ajjhattarato samāhito
eko santusito tamāhu bhikkhuṁ. 3

363. Yo mukhasaññato bhikkhu
mantabhāṇī anuddhato
atthaṁ dhammañca dīpeti,
madhuraṁ tassa bhāsitaṁ. 4

364. Dhamārāmo dhammarato
dhammaṁ anuvicintayaṁ
dhammaṁ anussaraṁ bhikkhu
saddhammā na parihāyati. 5

25. THE MONK

360. Good is restraint over the eye; good is restraint over the ear; good is restraint over the nose; good is restraint over the tongue. 1

361. Good is restraint in the body; good is restraint in speech; good is restraint in thought. Restraint everywhere is good. The monk restrained in every way is freed from all suffering. 2

362. He who has control over his hands, feet and tongue; who is fully controlled, delights in inward development, is absorbed in meditation, keeps to himself and is contented—him do people call a monk. 3

363. That monk who has control over his tongue, is moderate in speech, unassuming and who explains the Teaching in both letter and spirit—whatever he says is pleasing. 4

364. The monk who abides in the Dhamma, delights in the Dhamma, meditates on the Dhamma and bears the Dhamma well in mind, he does not fall away from the sublime Dhamma. 5

365. Salābhaṁ nātimaññeyya,
nāññesaṁ pihayaṁ care,
aññesaṁ pihayaṁ bhikkhu
samādhiṁ nādhigacchati. 6

366. Appalābho pi ce bhikkhu
salābhaṁ nātimaññati,
taṁ ve devā pasaṁsanti
suddhājīviṁ atanditaṁ. 7

367. Sabbaso nāmarūpasmiṁ
yassa natthi mamāyitaṁ,
asatā ca na socati,
sa ve bhikkhū'ti vuccati. 8

368. Mettāvihārī yo bhikkhu
pasanno Buddhasāsane
adhigacche padaṁ santaṁ
saṅkhārūpasamaṁ sukhaṁ. 9

369. Siñca bhikkhu imaṁ nāvaṁ,
sittā te lahumessati,
chetvā rāgañca dosañca
tato nibbānamehisi. 10

370. Pañca chinde pañca jahe,
pañca cuttari bhāvaye,
pañca saṅgātigo bhikkhu
oghatiṇṇo ti vuccati. 11

365. One should not despise what one has received, nor envy the gains of others. The monk who envies the gains of others does not attain to meditative absorption. 6

366. A monk who does not despise what he has received, even though it be little, who is pure in livelihood and unremitting in effort, him even the gods praise. 7

367. He who has no attachment whatsoever for the mind and body, who does not grieve for what he has not—he is truly called a monk. 8

368. The monk who abides in universal love and is deeply devoted to the Teaching of the Buddha attains the peace of Nibbāna, the bliss of the cessation of all conditioned things. 9

369. Empty this boat, O monk! Emptied, it will sail lightly. Rid of lust and hatred, you shall reach Nibbāna. 10

370. Cut off the five, abandon the five, and cultivate the five. The monk who has overcome the five bonds is called one who has crossed the flood.[34] 11

371. Jhāya bhikkhu! Mā ca pamādo,
mā te kāmaguṇe bhamassu cittaṁ,
mā lohaguḷaṁ giḷī pamatto,
mā kandi dukkhamidan'ti ḍayhamāno. 12

372. Natthi jhānaṁ apaññassa,
paññā natthi ajhāyato,
yamhi jhānañca paññā ca
sa ve nibbānasantike. 13

373. Suññāgāraṁ paviṭṭhassa
santacittassa bhikkhuno,
amānusī rati hoti
sammā dhammaṁ vipassato. 14

374. Yato yato sammasati
khandhānaṁ udayabbayaṁ,
labhatī pītipāmojjaṁ
amataṁ taṁ vijānataṁ. 15

375. Tatrāyaṁ ādi bhavati
idha paññassa bhikkhuno,
indriyagutti santuṭṭhi,
pātimokkhe ca saṁvaro. 16

371. Meditate, O monk! Do not be heedless. Let not your mind whirl on sensual pleasures. Heedless, do not swallow a red hot iron ball, lest you cry when burning, "O this is painful!" 12

372. There is no meditative concentration for him who lacks insight, and no insight for him who lacks meditative concentration. He in whom are found both meditative concentration and insight, indeed, is close to Nibbāna. 13

373. The monk who has retired to a solitary abode and calmed his mind, who comprehends the Dhamma with insight, in him there arises a delight that transcends all human delights. 14

374. Whenever he sees with insight the rise and fall of the aggregates, he is full of joy and happiness. To the discerning one this reflects the Deathless.[35] 15

375. Control of the senses, contentment, restraint according to the code of monastic discipline—these form the basis of holy life here for the wise monk. 16

376. Mitte bhajassu kalyāṇe,
suddhājīve atandite,
paṭisanthāravutyassa,
ācārakusalo siyā,
tato pāmojjabahulo
dukkhassantaṁ karissati. 17

377. Vassikā viya pupphāni
maddavāni pamuñcati,
evaṁ rāgañca dosañca
vippamuñcetha bhikkhavo. 18

378. Santakāyo santavāco
santavā susamāhito
vantalokāmiso bhikkhu
upasanto ti vuccati. 19

379. Attanā codayattānaṁ,
paṭimaṁsetha attanā,
so attagutto satimā
sukhaṁ bhikkhu vihāhisi. 20

380. Attā hi attano nātho,
attā hi attano gati,
tasmā saññamayattānaṁ
assaṁ bhadraṁ va vāṇijo. 21

381. Pāmojjabahulo bhikkhu
pasanno Buddhasāsane
adhigacche padaṁ santaṁ
saṅkhārūpasamaṁ sukhaṁ. 22

376. Let him associate with friends who are noble, energetic and pure in life, let him be cordial and refined in conduct. Thus, full of joy, he will make an end of suffering. 17

377. Just as the jasmine creeper sheds its withered flowers, even so, O monks, should you totally shed lust and hatred! 18

378. The monk who is calm in body, calm in speech, calm in thought, well composed and who has spewn out worldliness—he, truly, is called serene. 19

379. By oneself one must censure oneself and scrutinize oneself. The self-guarded and mindful monk will always live in happiness.
20

380. One is one's own protector, one is one's own refuge. Therefore, one should control oneself, even as the trader controls a noble steed. 21

381. Full of joy, full of faith in the Teaching of the Buddha, the monk attains the Peaceful State, the bliss of cessation of conditioned things. 22

382. Yo have daharo bhikkhu
yuñjati Buddhasāsane
so imaṁ lokaṁ pabhāseti
abbhā mutto va candimā. 23

BHIKKHUVAGGO PAÑCAVĪSATIMO



382. That monk who while young devotes himself to the Teaching of the Buddha illumines this world like the moon freed from clouds. 23



26. BRĀHMAṆAVAGGA

383. Chinda sotaṁ parakkamma,
kāme panuda brāhmaṇa,
saṅkhārānaṁ khayaṁ ñatvā
akataññūsi brāhmaṇa. 1

384. Yadā dvayesu dhammesu
pāragū hoti brāhmaṇo,
athassa sabbe saṁyogā
atthaṁ gacchanti jānato. 2

385. Yassa pāraṁ apāraṁ vā
pārāpāraṁ na vijjati,
vītaddaraṁ visaṁyuttaṁ,
tamahaṁ brūmi brāhmaṇaṁ. 3

386. Jhāyiṁ virajamāsīnaṁ
katakiccaṁ anāsavaṁ
uttamatthaṁ anuppattaṁ
tamahaṁ brūmi brāhmaṇaṁ. 4

387. Divā tapati ādicco,
rattiṁ ābhāti candimā ;
sannaddho khattiyo tapati,
jhāyī tapati brāhmaṇo,
atha sabbaṁ ahorattiṁ
Buddho tapati tejasā. 5

26. THE HOLY MAN

383. Exert yourself, O holy man! Cut off the stream (of craving), and discard sense desires. Knowing the destruction of all conditioned things, become, O holy man, the knower of the Uncreate (Nibbāna)![36] 1

384. When a holy man has reached the summit of the two paths (meditative concentration and insight), he knows the truth and all his fetters fall away. 2

385. He for whom there is neither this shore nor the other shore, nor yet both, he who is free of cares and is unfettered—him do I call a holy man.[37] 3

386. He who is meditative, stainless and settled, whose work is done and who is free from cankers, having reached the highest goal—him do I call a holy man. 4

387. The sun shines by day, the moon shines by night. The warrior shines in armour, the holy man shines in meditation. But the Buddha shines resplendent all day and all night. 5

388. Bāhitapāpo ti brāhmaṇo,
samacariyā samaṇo ti vuccati;
pabbājayattano malaṁ,
tasmā pabbajito ti vuccati. 6

389. Na brāhmaṇassa pahareyya,
nāssa muñcetha brāhmaṇo,
dhī brāhmaṇassa hantāraṁ
tato dhī yassa muñcati. 7

390. Na brāhmaṇassetadakiñci seyyo
yadā nisedho manaso piyehi
yato yato hiṁsamano nivattati
tato tato sammatimeva dukkhaṁ. 8

391. Yassa kāyena vācāya
manasā natthi dukkaṭaṁ
saṁvutaṁ tīhi ṭhānehi
tamahaṁ brūmi brāhmaṇaṁ. 9

392. Yamhā dhammaṁ vijāneyya
sammāsambuddhadesitaṁ
sakkaccaṁ taṁ namasseyya
aggihuttaṁ va brāhmaṇo. 10

393. Na jaṭāhi na gottena
na jaccā hoti brāhmaṇo,
yamhi saccañca dhammo ca
so sucī so ca brāhmaṇo. 11

388. Because he has discarded evil, he is called a holy man. Because he is serene in conduct, he is called a recluse. And because he has renounced his impurities, he is called a renunciate. 6

389. One should not strike a holy man, nor should a holy man, when struck, give way to anger. Shame on him who strikes a holy man, and more shame on him who gives way to anger. 7

390. Nothing is better for a holy man than when he holds his mind back from what is endearing. To the extent the intent to harm wears away, to that extent does suffering subside. 8

391. He who does no evil in deed, word and thought, who is restrained in these three ways—him do I call a holy man. 9

392. Just as a brahmin priest reveres his sacrificial fire, even so should one devoutly revere the person from whom one has learned the Dhamma taught by the Buddha. 10

393. Not by matted hair, nor by lineage, nor by birth does one become a holy man. But he in whom truth and righteousness exist —he is pure. he is a holy man. 11

394. Kiṁ te jaṭāhi dummedha !
kiṁ te ajinasāṭiyā
abbhantaraṁ te gahaṇaṁ
bāhiraṁ parimajjasi ? 12

395. Paṁsukūladharaṁ jantuṁ
kisaṁ dhamanisanthataṁ,
ekaṁ vanasmiṁ jhāyantaṁ
tamahaṁ brūmi brāhmaṇaṁ. 13

396. Na cāhaṁ brāhmaṇaṁ brūmi
yonijaṁ mattisambhavaṁ,
bhovādi nāma so hoti
sa ce hoti sakiñcano ;
akiñcanaṁ anādānaṁ
tamahaṁ brūmi brāhmaṇaṁ. 14

397. Sabbasaññojanaṁ chetvā
yo ve na paritassati,
saṅgātigaṁ visaṁyuttaṁ
tamahaṁ brūmi brāhmaṇaṁ. 15

398. Chetvā naddhiṁ varattañca
sandāmaṁ sahanukkamaṁ,
ukkhittapaḷighaṁ Buddhaṁ
tamahaṁ brūmi brāhmaṇaṁ. 16

394. What is the use of your matted hair, O witless man? What of your garment of antelope's hide? Within you is the tangle (of passion); Only outwardly do you cleanse yourself.[38] 12

395. The person who wears a robe made of rags, who is lean, with veins showing all over the body, and who meditates alone in the forest—him do I call a holy man. 13

396. I do not call him a holy man because of his lineage or high-born mother. If he is full of impeding attachments, he is just a supercilious man. But who is free from impediments and clinging—him do I call a holy man. 14

397. He who, having cut off all fetters, trembles no more, who has overcome all attachments and is emancipated—him do I call a holy man. 15

398. He who has cut off the thong (of hatred), the band (of craving), and the rope (of false views), together with the appurtenances (latent evil tendencies), he who has removed the crossbar (of ignorance) and is enlightened—him do I call a holy man. 16

399. Akkosaṁ vadhabandhañca
aduṭṭho yo titikkhati,
khantībalaṁ balānīkaṁ
tamahaṁ brūmi brāhmaṇaṁ. 17

400. Akkodhanaṁ vatavantaṁ
sīlavantaṁ anussadaṁ
dantaṁ antimasārīraṁ
tamahaṁ brūmi brāhmaṇaṁ. 18

401. Vāri pokkharapatte va
āraggeriva sāsapo,
yo na limpati kāmesu
tamahaṁ brūmi brāhmaṇaṁ. 19

402. Yo dukkhassa pajānāti
idheva khayamattano,
pannabhāraṁ visaṁyuttaṁ
tamahaṁ brūmi brāhmaṇaṁ. 20

403. Gambhīrapaññaṁ medhāviṁ
maggāmaggassa kovidaṁ,
uttamatthaṁ anupattaṁ
tamahaṁ brūmi brāhmaṇaṁ. 21

404. Asaṁsaṭṭhaṁ gahaṭṭheti
anāgārehi cūbhayaṁ
anokasāriṁ appicchaṁ
tamahaṁ brūmi brāhmaṇaṁ. 22

399. He who without resentment endures abuse, beating and punishment; whose power, real might, is patience—him do I call a holy man. 17

400. He who is free from anger, is devout, virtuous, without craving, selfsubdued and bears his final body—him I call a holy man. 18

401. Like water on a lotus leaf, or a mustard seed on the point of a needle, he who does not cling to sensual pleasures—him do I call a holy man. 19

402. He who in this very life realizes for himself the end of suffering, who has laid aside the burden and become emancipated—him do I call a holy man. 20

403. He who has profound knowledge, who is wise, skilled in discerning the right or wrong path, and has reached the highest goal—him do I call a holy man. 21

404. He who holds aloof from house holders and ascetics alike, and wanders about with no fixed abode and but few wants—him do I call a holy man. 22

405. Nidhāya daṇḍaṁ bhūtesu
tasesu thāvaresu ca
yo na hanti na ghāteti,
tamahaṁ brūmi brāhmaṇaṁ. 23

406. Aviruddhaṁ viruddhesu
attadaṇḍesu nibbutaṁ
sādānesu anādānaṁ
tamahaṁ brūmi brāhmaṇaṁ. 24

407. Yassa rāgo ca doso ca
māno makkho ca pātito
sāsaporiva āraggā
tamahaṁ brūmi brāhmaṇaṁ. 25

408. Akakkasaṁ viññāpaṇiṁ
giraṁ saccaṁ udīraye
yāya nābhisaje kañci
tamahaṁ brūmi brāhmaṇaṁ. 26

409. Yodha dīghaṁ va rassaṁ vā
aṇuṁ thūlaṁ subhāsubhaṁ
loke adinnaṁ nādiyati
tamahaṁ brūmi brāhmaṇaṁ. 27

410. Āsā yassa na vijjanti
asmiṁ loke paramhi ca
nirāsayaṁ visaṁyuttaṁ
tamahaṁ brūmi brāhmaṇaṁ. 28

405. He who has renounced violence towards all living beings, weak or strong, who neither kills nor causes others to kill—him do I call a holy man. 23

406. He who is friendly amidst the hostile, peaceful amidst the violent, and unattached amidst the attached—him do I call a holy man. 24

407. He whose lust and hatred, pride and hypocrisy have fallen off like a mustard seed from the point of a needle—him do I call a holy man. 25

408. He who utters gentle, instructive and truthful words, who imprecates none—him do I call a holy man. 26

409. He who in this world takes nothing that is not given to him, be it long or short, small or big, good or bad—him do I call a holy man. 27

410. He who wants nothing of either this world or the next, who is desire-free and emancipated—him do I call a holy man. 28

411. Yassālayā na vijjanti
aññāya akathaṅkathī,
amatogadhaṁ anuppattaṁ
tamahaṁ brūmi brāhmaṇaṁ. 29

412. Yodha puññañca pāpañca
ubho saṅgaṁ upaccagā
asokaṁ virajaṁ suddhaṁ
tamahaṁ brūmi brāhmaṇaṁ. 30

413. Candaṁ va vimalaṁ suddhaṁ.
vippasannaṁ anāvilaṁ
nandībhavaparikkhīṇaṁ
tamahaṁ brūmi brāhmaṇaṁ. 31

414. Yo imaṁ palipathaṁ duggaṁ
saṁsāraṁ mohamaccagā,
tiṇṇo pāragato jhāyī
anejo akathaṅkathī,
anupādāya nibbuto
tamahaṁ brūmi brāhmaṇaṁ. 32

415. Yodha kāme pahatvāna
anāgāro paribbaje
kāmabhavaparikkhīṇaṁ
tamahaṁ brūmi brāhmaṇaṁ. 33

411. He who has no attachment, who through perfect knowledge is free from doubts and has plunged into the Deathless—him do I call a holy man. 29

412. He who in this world has transcended the ties of both merit and demerit, who is sorrowless, stainless and pure—him do I call a holy man. 30

413. He who, like the moon, is spotless and pure, serene and clear, who has destroyed the delight in existence—him do I call a holy man. 31

414. He who, having traversed this miry, perilous and delusive round of existence, has crossed over and reached the other shore; who is meditative, calm, free from doubt, and, clinging to nothing, has attained to Nibbāna—him do I call a holy man. 32

415. He who, having abandoned sensual pleasures, has renounced the household life and become a homeless one; has destroyed both sensual desire and continued existence—him do I call a holy man. 33

416. Yodha taṇhaṁ pahatvāna
anāgāro paribbaje,
taṇhābhavaparikkhīṇaṁ
tamahaṁ brūmi brāhmaṇaṁ. 34

417. Hitvā mānusakaṁ yogaṁ
dibbaṁ yogaṁ upaccagā,
sabbayogavisaṁyuttaṁ
tamahaṁ brūmi brāhmaṇaṁ. 35

418. Hitvā ratiñca aratiñca
sītibhūtaṁ nirūpadhiṁ,
sabbalokābhibhuṁ vīraṁ,
tamahaṁ brūmi brāhmaṇaṁ. 36

419. Cutiṁ yo vedi sattānaṁ
upapattiñca sabbaso,
asattaṁ sugataṁ Buddhaṁ,
tamahaṁ brūmi brāhmaṇaṁ. 37

420. Yassa gatiṁ na jānanti
devā gandhabbamānusā,
khīṇāsavaṁ arahantaṁ,
tamahaṁ brūmi brāhmaṇaṁ. 38

421. Yassa pure ca pacchā ca
majjhe ca natthi kiñcanaṁ,
akiñcanaṁ anādānaṁ,
tamahaṁ brūmi brāhmaṇaṁ. 39

416. He who, having abandoned craving, has renounced the household life and become a homeless one, has destroyed both craving and continued existence—him do I call a holy man. 34

417. He who, casting off human bonds and transcending heavenly ties, is wholly delivered of all bondages—him do I call a holy man. 35

418. He who, having cast off likes and dislikes, has become tranquil, is rid of the substrata of existence and like a hero has conquered all the worlds—him do I call a holy man. 36

419. He who in every way knows the death and rebirth of all beings, and is totally detached, blessed and enlightened—him do I call a holy man. 37

420. He whose track no gods, no angels, no humans trace, the Arahat who has destroyed all cankers—him do I call a holy man. 38

421. He who clings to nothing of the past, present and future, who has no attachment and holds on to nothing—him do I call a holy man. 39

422. Usabhaṁ pavaraṁ vīraṁ
mahesiṁ vijitāvinaṁ
anejaṁ nahātakaṁ Buddhaṁ
tamahaṁ brūmi brāhmaṇaṁ. 40

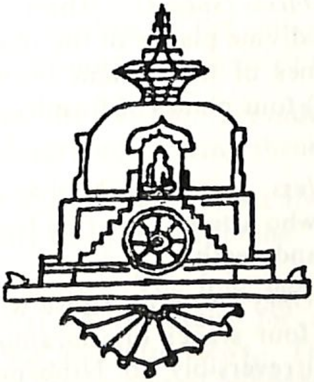
423. Pubbenivāsaṁ yo vedī
saggāpāyañca passati,
atho jātikkhayaṁ patto,
abhiññā vosito muni,
sabbavositavosānaṁ,
tamahaṁ brūmi brāhmaṇaṁ. 41

BRĀHMAṆAVAGGO CHABBĪSATIMO

DHAMMAPADAṀ NIṬṬHITAṂ

422. He, the Noble, the Excellent, the Heroic, the Great Sage, the Conqueror, the Passionless, the Pure, the Enlightened one—him do I call a holy man. 40

423. He who knows his former births, who sees heaven and hell, who has reached the end of births and attained to the perfection of insight, the sage who has reached the summit of spiritual excellence—him do I call a holy man. 41



NOTES

1 *Law Eternal (Dhammo Sanantano):* Law is natural principle, timeless norm, what works on its original power requiring no extraneous support. By its own nature hatred only generates and never appeases hatred.

2 *Māra:* Literally, the destroyer; Māra stands for (1) Mental defilements; (2) phenomenal world; (3) death (No. 1 leads to 2 and 3); (4) Lord of evil forces—a powerful deity who tempts and misleads those following the path to Nibbāna.

3 Meditating on the impurities (Asubhānupassiṁ): techniques of meditation which reveal the inherent impurity or repulsiveness of the body, and act as powerful antidotes to lust.

4 *Realms of woe (duggati):* The worlds of demons, ghosts, animals and the hells.

5 *Realms of bliss (sugati):* These consist of (1) human and six divine planes of the realms of desire; (2) sixteen planes of the radiant brahma deities of subtle form; (3) four planes of formless (pure mental) brahma deities.

6 *The Deathless (amata):* Nibbāna is deathless because those who attain it are free from the cycle of repeated birth and death.

7 *The Noble Ones (ariya):* Those who have reached any of the four stages of supramundane attainment leading irreversibly to Nibbāna. The resort (gocara) of the Noble Ones are the 37 Requisites of Enlightenment (Bodhipakkhiya dhammā).

8 * *Indra:* Ruler of the gods in ancient Indian mythology.

8 *Cave:* Heart is the seat of consciousness. Hence the analogy of the mind resting in the cave of the heart. Every moment of consciousness arises, continues and passes by itself, not together with other moments; hence "alone".

9 *Beyond both merit and demerit:* The Arahat having abandoned all defilements, can no longer perform evil actions; having no more attachment to any plane of existence his virtuous actions no longer bear karmic fruit.

10 *Yama:* Another name for Māra as king of death and ruler of the states of woe.

11 *Striver-on-the-Path (Sekha):* One who has achieved any of the first three stages of supramundane attainment: a Stream-enterer, Once-returner and Non-returner. Sekho perfects the path of wisdom (=37 Bodhipakkhiya dhammā).

12 Sage collects alms in the village and provides others the opportunity to gain merit (punya).

13 Fragrance of virtue pervades everywhere. *Tagara:* is a fragrant flowering shrub.

14 *Ripened:* Karmic result is not always immediate, but may fructify in a future lifetime.

15 *Cankers (āsava):* The four basic mental pollutants of sensual desire, desire for continued existence, ignorance and false views. Their destruction is necessary for attainment of Nibbāna.

16 *Ties (ganthā):* Four bonds of covetousness, ill-will, blind adherance to rules and rituals and dogmatic bigotry.

17 *Accumulates* includes accumulation of kamma. *Food:* refers to physical nutriment, sensory impres-

sions, volitional activity and rebirth consciousness, all of which feed the process of continued existence.

18 *Brahma:* A high divinity in Indian religions.

19 According to the commentary, these verses are the Buddha's "Song of Victory", his first utterance after Enlightenment. *House-builder:* craving; *house:* samsaric existence; rafters: passions; *ridgepole:* ignorance.

20 *Three watches:* Youth, middle age and old age.

21 Bamboos perish immediately after producing fruits.

22 *Stream-entry (Sotāpatti):* First stage of supramundane attainment.

23 *The Order:* The Order of Noble Ones who have reached the four supramundane stages, and the monastic Order.

24 *Aggregates (khanda):* The five groups of material form, feeling, perception, mental formations and consciousness into which the Buddha analyses the living being.

25 Conditioned things refer to phenomenal existence—samsāra.

26 *One Bound Upstream:* A Non-returner (anāgāmi).

27 *Recluse (samana):* Here used in the special sense of those who have reached the four supramundane stages.

28 *The Eightfold Path (aṭṭhaṅgika magga):* Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. *Four Noble Truth (catu sacca):* suffering, the cause of suffering, the cessation of suffering and the Path leading to the cessation of suffering.

29 *Tathāgata*: Truth-bearer. The Buddhas refer themselves as Tathāgatas having discovered the Four Noble Truths, the common teaching of all Buddhas.

30 Three courses of action refer to the tenfold good or bad action.

31 The meaning of this injuction is: "Cut down the forest of lust, but do not mortify the body".

32 *Khana*: Opportunity refers to conditions of spiritual progress which the Buddha sāsana provides to seekers of Nibbāna. There are six such conditions, such as, the advent of the Buddha, One living at that time in the Buddha land, the hearing of the Dhamma, not to be disabled, to be endowed with right understanding, the opportunity to enter the Sangha.

33 *Thirty-six currents of craving*: The three cravings—for sensual pleasure, for perpetual existence and for annihilation—in relation to each of the twelve bases—the six sense organs, including mind, and their corresponding objects.

34 To be cut off are the five "lower fetters" of self-illusion, doubt, blind adherance to rites and rituals, lust and ill-will. To be abandoned are the five "higher fetters" of craving for the Brahma divine realms with form, craving for the formless Brahma divine realms, conceit, restlessness and ignorance. To be cultivated are the five spiritual faculties: faith, energy, mindfulness, concentration and wisdom. The five bonds are greed, hatred, delusion, false views and conceit.

35 Deathless is Nibbāna. See note to v. 202.

36 *Holy man (brāhmana)*: Originally Rishis= Sages, men of spiritual stature; by the time of the Buddha the brahmins had become a privileged priest-

hood, defined in terms of birth and lineage. The Buddha, however, identified the true "holy man" as the Arahat, who merits the term through inward purity and holiness only. The term also applies to those leading a contemplative life dedicated to gaining Arahatship. Uncreate: Everything in samsāra, being conditioned, is created, formed. Nibbāna, being unconditioned is uncreate, beyond formation.

37 *This shore:* Internal sense organs; *other shore:* external sense objects; *both:* I-ness and my-ness.

38 In the time of the Buddha such ascetic practices as wearing matted hair and garments of hides were considered marks of holiness.

INDEX OF PĀLI VERSES

A

* This refers to the number of the verse.

Ā

I

U

E

O

KA

KHA

GA

CA

CHA

JA

JHA

TA

DA

DHA

NA

PA

PHA

BA

BHA

MA

YA

RA

VA

SA

HA

INDEX OF ANALOGIES

ABOUT THE AUTHOR



The Ven. Acharya Buddharakkhita is founder and president of the Maha Bodhi Society in Bangalore, India. In 1956 he was a member of the Editorial Board of the sixth Buddhist Synod in Rangoon, which brought out a complete edition of the Pali Canon. Since then he has written numerous books and translations of Buddhist texts, which have been published in many countries. Best known is his classic English rendering of the Dhammapada. He also edits and publishes a monthly magazine, Dhamma.

An internationally recognised meditation master, he has lived and taught abroad, and founded the Buddhayoga Meditation Society in the United States. He has also taught Buddhology at the Nalanda Pali Postgraduate Institute, Bihar University. Firmly committed to putting Buddhist Principles into practice, he has achieved distinction for multi-faceted humanitarian activities in India.

The Dhammapada

The Dhammapada is the best known scripture of Theravada Buddhism and one of the most beloved spiritual classics of all time. An anthology of 423 verses spoken by the Buddha, the Dhammapada serves as a perfect compendium of his teachings for study and contemplation. Insights that flashed into the heart of the Buddha have crystallized into these luminous verses of pure wisdom. As profound expressions of practical spirituality, each verse is a guideline to right living. The Buddha unambiguously pointed that whoever earnestly practises the teachings found in the Dhammapada will taste the bliss of emancipation.

Each verse of the Dhammapada has its backdrop a significant historical incident. The stories have been translated by the Ven. Acharya Buddharakkhita and published by Buddha Vacana *Trust*, Bangalore under the title **"AN UNFORGETTABLE INHERITANCE."**

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.
The supreme and endless blessings of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Land of Limitless Light!

~ The Vows of Samantabhadra ~

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in his Land of Ultimate Bliss and Peace.

When reborn in the Western Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

~ The Vows of Samantabhadra
Avatamsaka Sutra ~

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA
南 無 阿 彌 陀 佛

財團法人佛陀教育基金會　印贈
台北市杭州南路一段五十五號十一樓
Printed and donated for free distribution by
The Corporate Body of the Buddha Educational Foundation
11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198 , Fax: 886-2-23913415
Email: overseas@budaedu.org
Website:http://www.budaedu.org
This book is strictly for free distribution, it is not for sale.
Printed in Taiwan
11,000 copies; Nov 2004
EN058-3897